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# History of Halifax Baptist Church: A Continuation

131 West Prussia Street  
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Halifax, North Carolina 27839

Margaret and Doug Phillips  
October 2001

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As the first pastor of the twenty first century at Halifax Baptist Church it is an honor and privilege to part of the long line of Baptist ministers who have proclaimed the Gospel in the town of Halifax and in Halifax County since colonial times. As this history states there were Baptists in Halifax County at least as early as 1742 as evidenced by the formation of Kehukee Baptist church that year. The early records of Halifax Baptist Church are sketchy, and sometimes incomplete but it appears that the church was established in 1840 and the present sanctuary was built sometime between 1859 and 1869.

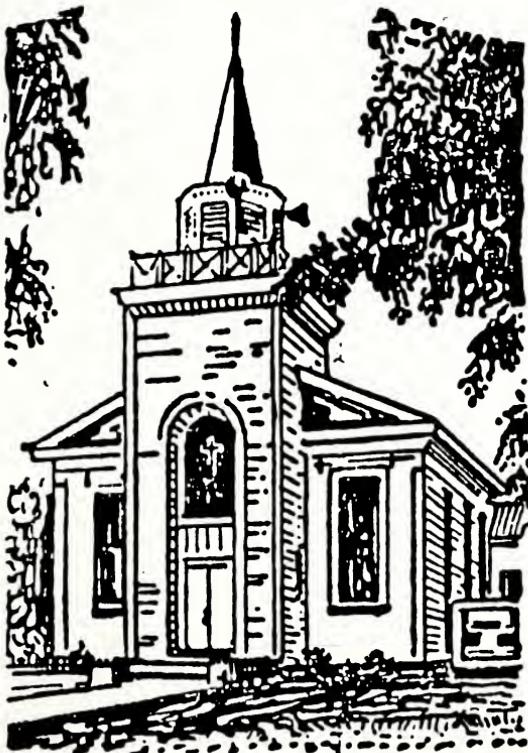
It is safe to say that Baptists have been worshipping the Lord and spreading the Gospel in Halifax for over 150 years. The fact that the church has survived so many years is proof that she was built upon the rock of Matthew 16:18. As we look back on the accomplishments of the past, let us face the future with anticipation, remembering the words of the father of modern missions, William Carey: "Expect great things from God; attempt great things for God." TO GOD BE THE GLORY.

A special thank you goes out to Margaret and Doug Philips for all their hard work in putting together this latest edition of the church history.

Yours in Christian Service,

Brother Pete

Peter J. Gawda





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## Foreword

In 1953 Randolph Haskins, a young member of the Halifax Baptist Church, prepared the first known history of the Halifax Baptist Church. His work was done as a project for Royal Ambassadors. He interviewed older residents and members, contacted former pastors and their families, and requested information from the records at the Baptist State Convention, in addition to researching in the written record. This document of Mr. Haskins is invaluable, and for almost fifty years has been regarded as the definitive word on the history of Halifax Baptist Church.

Another document was prepared by Rev. Frank N. Bearden, Jr. in 1966 in time for the October Homecoming. Pastor Bearden expanded upon the work of Mr. Haskins and updated much of the information.

Both of these documents are still kept by local members, but toward the end of the 20th century one of the church leaders, Clyde Peedin, became concerned that the record had not been updated in many years. He condensed the two histories and compiled a new history with additions when possible. As Mr. Peedin added updates of ministers and church officers since 1966, he began to realize that a more intensive work was called for, and appealed to the membership for help.

This History of the Halifax Baptist Church is the result of these previous works, and is simply a continuation of the previous papers. Some new facts have come to light since Mr. Haskins searched so diligently for the beginnings of his home church, and they are included in this paper. Some facts included in the Haskins and Bearden works are not repeated here, so in order for the reader to have a completed picture of the history, all should be consulted. Despite all efforts to make this continuation of the history as accurate as possible, mistakes do happen. We would hope that all readers will be compassionate and understanding.

Margaret and Doug Phillips  
October 2001



**HALIFAX BAPTIST CHURCH  
CONSTITUTION**

**Preamble**

God has called His people to form the Church. The Church is the living representative of God on earth. We establish this Constitution to direct our service, worship, fellowship and witness in an orderly manner consistent with our church's history.

**Article I: Name**

This body shall be known as the "HALIFAX BAPTIST CHURCH", located in the Town of Halifax, Halifax County, North Carolina.

**Article II: Purpose**

The Church was begun by Jesus Christ to enable its members to complete His mission. We will, therefore, meet regularly for public worship, Christian education and fellowship. We will observe the ordinances of baptism and the Lord's Supper. A major focus is reaching others for Jesus by witnessing, evangelistic services and offerings to assist the Gospel being preached around the world.

**Article III: Membership**

Section 1. The membership of this church shall be comprised of persons who have confessed faith in Jesus and have been baptized by immersion, who have subscribed to the covenant and constitution of this church, and who have been received by vote of the church.

Section 2. A member of another Baptist Church of like faith and order may be received by vote of the church upon a letter of transfer from the church.

Section 3. Anyone who has once been a member of a Baptist Church, and in consequence of peculiar circumstances has no regular letter of dismissal, may be received into our fellowship upon a statement satisfactory to the church.

Section 4. Letters of transfer may be granted to any Baptist Church of like faith and order for members in good standing. When letters are granted, membership in this church will terminate. All such applications must be passed by the church in conference and will only be granted to other churches.

Section 5. When a member of this church joins a church of different faith and order, membership in this church will terminate.

Section 6. The church believes in the restoration of all members to full fellowship. Every effort will be made to restore a member to our church. Members can request termination of membership in writing.

Section 7. In considering the duties involved, members are



expected to be faithful in all the duties essential to the Christian life, to attend regularly the services of the church, to give regularly to its support and kingdom causes, and to share in its organized work.

Section 8. Members, and members only, may act and vote in the transactions of the church. Absentee ballots will be available for those members who cannot attend.

Section 9. New members of the church are expected to participate in the new member orientation sessions.

#### Article IV. Meetings

Section 1. The church shall hold regular meetings for worship, teaching, training and fellowship.

Section 2. The church shall hold regular business meetings for the disposition of all business matters not otherwise provided for, to hear reports from the various church organizations, and to consider the matters essential to the spiritual welfare and prosperity of the congregation.

Section 3. Other meetings of the church as a whole or of authorized groups within the church may be set according to the needs of the congregation.

#### Article V: Church Officers

Section 1. The officers of the church shall be a pastor, deacons, trustees, clerk, treasurer and such other officers as shall be required to do the work of the church in any of its departments or organizations. All of these shall be elected by the church and shall be members in good standing at the time of elections. A pastor is not required to be a member until after he accepts a call from the church.

##### Section 2. Duties and Election.

A. Pastor. The pastor shall oversee the welfare of the church. He shall be an ex-officio member of all organizations, departments and committees. He may call a special meeting of the deacons or of any committee according to procedures set forth in the Constitution and By-Laws. He shall conduct religious services on stated and special occasions, administer the ordinances and minister to the spiritual needs of members of the church and community. He shall perform other duties that usually pertain to that office. He shall, in cooperation with the deacons, provide for pulpit supply when he is absent. With the assistance of the Deacons, he shall arrange for ministers of the same faith and order to assist in revival meetings and workers to assist in other special services required by the church. It shall be his special responsibility to win the lost to Christ, to minister to the spiritual needs of the congregation, and through prayer and study to render effective preaching and pastoral ministries.

Whenever a vacancy occurs, a pastor shall be called by the



church to serve until the relationship is dissolved at the request of either the pastor or the church. In either case, at least thirty (30) days written notice shall be given unless mutually agreed upon by both church and pastor.

The call of the pastor shall take place at a meeting especially set for that purpose with at least one week's notice being given to the membership. The election shall follow the recommendation by a special committee nominated by the deacons and approved by the church to seek out a minister whose Christian character and qualifications fit him for the office. The committee shall present one name at a time; all nominations must come from the committee. Election shall be by standing vote or by ballot at the discretion of the congregation with an affirmative vote of three-fourths of those present and voting necessary for the extension of a call.

**B. Deacons.** The qualifications for Deacons are set forth in the New Testament (Acts 6:1-7 and I Timothy 3:8-13). Deacons are expected to be an example of Christian character in personal and spiritual life, leading the way in the support of this church in tithing, giving, attendance and service to the glory of God.

A person must be at least twenty-one (21) years of age and a member of the church one year before serving as a deacon.

The church shall have not less than five (5) deacons with as many as the church may deem necessary. Deacons shall be elected on a rotation system for a term of three (3) years with at least one (1) year between terms. Inactive deacons may be called upon for service as needed by the church. The serving deacons shall recommend candidates for election. Their names shall be placed upon a suggested ballot and passed to the congregation. Persons can be nominated by the congregation. The nominating committee shall compile the ballots and report back to the church the candidates elected for the open positions.

Should a vacancy occur for any reason before a term expires, a deacon shall be elected in the manner described above. This deacon will be eligible for a full term when the vacated term expires.

In accordance with the meaning of the New Testament, deacons are to be servants of the church. They are to zealously guard the spiritual purity of the church in the bonds of peace. They are to prayerfully care for widows and the needy. They shall prepare the Lord's Supper and assist in serving the same with reverence and dignity. They shall assist with the ordinance of baptism. They are to assist the pastor in visitation and promotion of all phases of church life. The deacons shall be expected to meet as often as deemed necessary to discuss the business affairs of the church. Deacons shall be the business overseer of the church and shall be entrusted with such matters as the church deems wise to put in their trust.

**Dismissal:** A deacon may be dismissed for unchristian activity at a called business meeting for this purpose with two (2) weeks prior written notice.



C. Trustees. The church shall elect three members to serve as Trustees, who shall hold title to all church property for the benefit of church members. The trustees shall execute all contracts, deeds, mortgages, or other instruments when authorized to do so by the church in conference. The trustees shall serve for an indefinite term until their successors are duly elected by the church in conference. The trustees shall elect a qualified chairman who shall preside at any meetings and have general oversight of the work. All records shall be turned over to the church clerk. Meetings may be held at the request of the pastor, chairman of the deacons or chairman of the trustees.

D. Clerk. The clerk shall be elected annually upon recommendation of the nominating committee. It shall be his or her responsibility to attend or be represented at all church meetings, to keep accurate records of all business transactions, to prepare the annual associational letter and report to the church all letters of transfer received. The clerk shall issue letters of dismissal, preserve all papers and records, and maintain a true history of the church. It shall be the duty of the clerk to see that an accurate role of the church membership is kept, the dates and methods of admission and dismissal, correct mailing addresses and other pertinent information about each member.

E. Treasurer. The treasurer shall be elected annually. It shall be the duty of the treasurer to receive and deposit into an authorized bank account all monies and, upon proper authority, disburse by check all money and things of value given to the church. The treasurer will keep an itemized account of all receipts and disbursements rendering regular accounts to the church to be preserved by the clerk. The treasurer's books shall be audited yearly as arranged by the church. The treasurer shall meet with the deacons upon their invitation and shall be a member of the finance committee.

## ARTICLE VI. GENERAL

Section 1. License. When a member announces that he feels the call to the ministry, the church, by majority vote, may license this member as an acknowledgement of his call to the ministry and encouragement to make preparation for it. The clerk may furnish the member with a copy of the minutes or a certificate of license as his or her credential.

Section 2. Ordination. If this church is requested to ordain a member who has been called as pastor of a Baptist Church, the church shall express its approval by a three-fourths vote of the members present at a regularly arranged business meeting. The church will then invite the Associational Council or Ordinations to examine the candidate concerning his or her fitness for the ministry. If this committee is unavailable, a committee of local Baptist pastors shall examine the candidate. If the report is favorable, our church will proceed with the ordination.

Section 3. Affiliation with the Associations and Conventions. The church is a free and independent body, congregational in nature, with



authority to determine for itself the use of its property and all church policies.

The church is voluntarily associated with the North Roanoke Association of Baptists, the Baptist Convention of North Carolina, and the Southern Baptist Convention. Through our duly elected delegates, we will participate in these organizations. If the church deems it appropriate, the elected delegates will be instructed concerning any matter to come before any association or convention with which the church is affiliated.

#### Article VII. Adoption and Amendments.

(a) This constitution shall be considered adopted and immediate effect if and when three-fourths of the members present at a church conference shall vote in favor of the same. Notice of this conference and purpose of same shall be given at least one (1) month prior to the conference date with notices occurring in the bulletin and stated from the pulpit.

(b) This constitution may be amended, altered, or replaced by a three-fourths vote of the members present at a church conference provided the change has been given to the church clerk at least 30 days prior to the conference with notice of the meeting given in the bulletin and from the pulpit at least two (2) weeks in advance.



## BY-LAWS

### ARTICLE 1. MEETINGS

Section 1. The regular worship services of the church shall be held on Sundays and Wednesday evenings unless otherwise agreed upon by the church. The Lord's Supper shall be observed at least once a quarter at the time approved by the church. The annual meeting for the election of officers shall be held during September.

Section 2. Business meetings may be called by the deacons at such times as they may be needed with one (1) week's notice of the time and place given to the congregation. Immediate matters can be handled only with a unanimous vote of the congregation.

### ARTICLE II. Standing Committees

Section 1. Number of Committees. The church shall elect such standing committees as my deemed necessary to carry on the various phases of church programs efficiently and effectively. Committees will name their own chairpersons. The deacon representative will call the first meeting for the purpose of selecting a chairperson.

Section 2. Nominating Committee. A nominating committee shall be selected annually. The committee shall consist of a dean, the Sunday School Superintendent, Women's Missionary Union Director, Brotherhood President, and one member at large. This committee shall nominate all church officers and Sunday School teachers. The committee shall present a slate in September for the church vote. It shall also nominate persons should a vacancy occur in any office during the year. Any member of the church can offer additional nominations at any business meeting.

Section 3. Finance Committee. The finance committee shall be responsible for presenting a budget in September. The Committee shall consist of a chairman of the Deacon Board, Sunday School Superintendent, WMU Director, Brotherhood President, Music Director, Treasurer, and a member at large. The above persons may select another organizational member to represent them.

### Article III. Special Committees

Special committees shall be elected for specific purposes as desired by the church. These committees shall be elected by the church upon recommendation of the nominating committee unless the church directs their appointment in a different manner.

### Article IV. Adoption and Amendments

Section 1. The adoption of these By-laws shall effect a repeal of all previously adopted rules in conflict herewith.

Section 2. Any of the rules in the By-laws may be amended or repealed by a two-thirds vote of the members present at any business



meeting of the church, proved however, notice and proposal of such change be given to the clerk 30 days and publicized two weeks in advance.

Section 3. These By-Laws shall be considered adopted and in immediate effect if and when two-thirds of the members present at the business meeting at which a vote is taken in favor of the same. This vote shall be taken one month after the form presentation of the By-laws to the church.



Drawing from various published sources, the Haskins history stated that the "...Halifax Baptist Church was organized in 1840 and constituted in 1872". In 1996 North Roanoke Baptist Association sent a plaque along with congratulations to the church upon reaching the 100 year mark as an established church! A search of the records confirmed that it was indeed in 1896 that Halifax Baptist Church was received as a "new" church by the Tar River Association! More confusion results when you view the impressive pulpit Bible inscribed with **HALIFAX BAPTIST CHURCH, 1883**. Other "first" dates have also surfaced in various sources.

Needless to say, the beginnings of the Halifax Baptist Church are shrouded in mystery. Although an extensive search has been conducted to determine the origin of this congregation, it is more a puzzle than ever. The time has come, however, to record the additional information for future generations. We can only hope that as time goes by, it will become more clear as to when the first established Baptist Congregation in the town of Halifax appeared.

The present site of the Halifax Baptist Church at 131 W. Prussia Street, is just outside of the original town limits of the colonial town of Halifax. This area surrounding the town was originally part of The Grove Plantation, home of the statesman, Willie Jones. Willie Jones was one of the very prominent men residing in and around the town of Halifax in the 18th and 19th century. Halifax County and the town of Halifax, the county seat, were both formed around 1760. The town was at the head of navigation for the Roanoke River, and soon became a social, economic, and political center. Major events important in the colony's history happened here. In April of 1776 the Fourth Provincial Congress met in the town and passed a resolution we call The Halifax Resolves, calling for freedom from England. The Fifth Provincial Congress met here also, in December of the same year, and adopted the first state constitution. It was here, in the center of the old town near the river, that the words of the Declaration of Independence were heard in North Carolina for the first time. Although many taverns were built in the town to take care of the traveling public, there is no evidence of a church of any kind being built here in the colonial period.

A local newspaper, The North Carolina Journal, reported in the June 26, 1793 issue:

On Friday last was raised in this town the frame of a CHURCH. The town of Halifax was incorporated in May, 1759, and the first public house of worship is attempted after 34 years. The sum subscribed, we are informed, amounts to about 400 (pounds). The subscription is still open to those who wish to encourage this useful institution.

This church was located on a lot owned by the town of Halifax, in the center of the town near the courthouse and other public buildings. A cemetery had evidently already been



located on this half-acre plot on the Town Common. This church, funded through the efforts of townspeople, was for many years the only Church of Worship and was used by the various denominations in the town. The building was also used for public gatherings of all sorts, including July fourth celebrations. This church is the one referred to as the "Colonial Church" by the local townspeople, although it was built almost twenty years after our declaration of freedom from England.

An extensive research paper on this building was prepared for the State Historic Site, Historic Halifax, and a copy is available in our church records. The researcher, Dr. Jerry Cross, deals mainly with the local Episcopal congregation, and puts forth an excellent argument that this group probably spearheaded the drive to build a church. The Federal Period Church, as it is now referred to, stood from 1793 until 1911 when it was destroyed in a storm. Various groups utilized the building during this time period. The Episcopalian St. Mark's Church built a Gothic structure on King Street South around 1855, and the local Methodists probably worshiped in the Federal Period Church until 1869, when they constructed a new church on the corner of Pittsylvania and Granville Streets, where their graveyard still stands.

When did a local Baptist congregation begin? When did they build the church on West Prussia Street that they now occupy? Although questions remain, we do have some answers to these questions.

Dr. G. W. Paschal, in his 1930 Volume I, History of North Carolina Baptists, states that "...It is well known that in general the Baptists were ardent patriots...and...the North Carolina Baptists were no exception to the rule." He indicated that several prominent Baptist laymen attended the Fourth Provincial Congress in Halifax and no doubt used their background of religious freedom to agree with the treasonous arguments in the debate against England's rule over the colonies. Among these men was Elisha Battle, a delegate from Edgecombe County who also came back to Halifax in December of 1776 to help write the Constitution. It seems entirely appropriate that Baptists participated in these momentous events. Perhaps these devoted gentlemen held their own "Baptist meetings" while here in town.

While we have no proof of organized Baptist meetings in Halifax in the 18th century, the growth of the Baptists in Halifax County and surrounding areas has been well documented. Many prominent Baptist ministers had their beginnings in 18th century Halifax County, including Philip Mulky, William Walker, and Silas Mercer and his son, Jesse Mercer. Silas Mercer was a devoted Anglican who eventually began to lean toward the Baptist view and was baptized by immersion shortly after moving to Georgia in 1775. Reportedly he came back to Halifax County for six years during the Revolutionary War, and spent that time preaching throughout the area. There is probably no doubt that he delivered sermons somewhere in the town of Halifax, since he would have had a very large captive audience with the many troops stationed in and around the town. Rev. Mercer returned to Georgia after the war but traveled back to North Carolina on a preaching tour in 1793. It is entirely probable that he and his son Jesse, for whom Mercer University is



named, preached a Baptist sermon or two in the brand new Federal Period Church while in Halifax.

Even before the Revolutionary War, in 1771 and 72, the Rev. Morgan Edwards of Pennsylvania traveled into the area and documented Baptist churches. Most of these churches were in rural areas. Dr. J. T. Taylor, in his A History of the Tar River Association, gives an excellent description of the Baptists and the Quakers and other "refugees from persecution" in early North Carolina. The section of northeastern N.C. that was settled first naturally established the first Baptist congregations, but by 1742 Kehukee Baptist Church, the third such church in North Carolina, was organized in Halifax County. Before long, other rural churches in Halifax County included the Baptist Rocky Swamp, Fishing Creek, Quankie, and Conoconara. The well documented Kehukee Association included these Baptist Halifax County Churches as well as many others in northeastern North Carolina. This Association was organized in the late 1760s, and exhibited a powerful influence throughout this area of the colony and later, state. Early in the 19th century, a history of this Association was written by Lemuel Burkitt and Jesse Read. The book was published in Halifax by printer Abraham Hodge, and several local people subscribed to the book beforehand. John Branch, Esq., Wm Burt, Gen Stephen W. Carney, Guilford Jones, and Samuel Jones all ordered one copy. Isham Davis, Thomas Mason and Jesse Powell ordered 12 copies of the Association history each.

Much material has been compiled on the early history of North Carolina Baptists, and it is a subject not to be covered lightly or to be easily understood. For this brief history of our church, it is perhaps enough to know that by the early 1820s, the Kehukee Association became a non-missionary group and its churches eventually became known as Primitive Baptists. Churches more interested in missionary efforts formed their own Associations. According to the historical records of the Halifax Baptist Church at Wake Forest University in Winston-Salem, N. C., Halifax Baptist Church, whenever it was begun, eventually cast its lot with these missionary oriented Associations.

In a sketch of Elder C. B. Hassell contained in the History of the Church of God From The Creation To A.D. including especially The History Of The Kehukee Primitive Baptist Association, Elder Sylvester Hassell writes that at the time of his father's conversion, in January of 1828, that he was "at this time living in Halifax, N. C. where there was no Baptist Church". We have notices from the paper published in Halifax, The Roanoke Advocate, March 8, 1832, that "The Rev. James Delk will preach at Connoconary on Monday the 12th of March, on the 13th at Deep Creek, the 14th at Daniels' Meeting House, the 15th at Rocky Swamp, and at candle light the same day in the town of Halifax." This prominent Baptist Minister evidently felt that there would be enough interested people in the town of Halifax to include this stop in his tour of Baptist Churches, even if no established Baptist Church existed in the town.

The records at The Baptist Historical Collection list several dates for Halifax Baptist Church. One record gives the date of "constitution" as 1840 for the church which was in the North Roanoke Association in 1955. This is definitely our church! In the same folder,



Halifax Baptist Church is listed as now extinct, but active between 1864-1870, as a member of the Pamlico Association. (This Association, according to Dr. M. A. Huggins in his history of N. C. Baptists, was composed of churches "located between the Neuse and Roanoke Rivers", and was "newly organized in 1852".) This record goes on to state that the Halifax Baptist Church was admitted to the Association as newly constituted in 1864, not represented in 1871, and that the Association itself was dissolved in 1872, with no minutes. Still another record labeled North Roanoke Association (but in the same folder), lists Halifax, 1840, with "admitted to Association as new church in 1896; dismissed from Tar River Association in 1907; Charter Member of Roanoke Association in 1908; Dismissed from Roanoke, Charter Member of North Roanoke Association in 1955". While this information seems to be contradictory, it does agree generally with the Haskins history, although the dates are not exactly the same.

In the summer of 2000 while at Wake Forest University researching our church in the N.C. Baptist Collection, I was privileged to speak with Dr. John Woodard, then Curator of the Collection, about these contradictory beginnings of Halifax Baptist Church. Dr. Woodard, a native of nearby Northampton County, expressed the thought that we should consider the early beginnings as those of "our church", although the worship may have been sporadic and interrupted by brief periods of inactivity. Therefore, until we are able to find more definitive information, I am convinced that we should CONTINUE TO USE THE DATE OF 1840 as the beginning date of Halifax Baptist Church! Having said this, I must say, despite conducting an extensive search, I have been unable to find conclusive evidence that a Baptist Congregation existed in the town of Halifax in 1840. In the census of Halifax Town that year, a young man between 20 and 30 years of age, Joseph Biggs, was living here. This name is associated with regional Baptists for many years, and this young man could have been a Minister or layman here to develop a church in conjunction with his relatives in nearby Martin County and the Kehukee Association. So far I haven't been able to prove this hypothesis, but evidently there was a reason that this date has been given so many times! Perhaps evidence will turn up in the future.

Other evidence exists to indicate that fairly regular preaching by traveling or itinerant Baptist ministers occurred at the old Federal Period Church in the center of the old town of Halifax in the 1840s. A copy of a booklet entitled The Life and Travels of Peter Howell, written by himself, is located in the Halifax County Library. This booklet is a journal of Rev. Howell's life covering several years in the late 1840s.. This Baptist minister evidently wanted to be a Methodist Minister but was rejected by this denomination. In 1842 he joined Union Baptist Church in Virginia and shortly afterwards began to travel throughout Virginia and North Carolina, preaching whenever possible. In 1843 he traveled 1,667 miles, mostly on foot, and preached 116 times! Eventually Rev. Howell began to visit Halifax town and hold services. On Friday, June 2, 1848 he states that he "left Jackson and walked to Halifax Town, on Roanoke river, by twelve o'clock very tired -- gave notice, and at night preached in the Church at this place." The next day Rev. Howell walked to Weldon and preached from Mark, the 4th Chapter, coming back to Halifax and spending the night with Mr. Southall on Main Street. He often stayed at Pope's Tavern, located close to the Church and operated by one of that large family of



Pope's generally very active in nearby Conoconnara Baptist Church. In October of 1848 Rev. Howell participated in a Camp Meeting at Antioch Baptist Church, and by December of that year moved his family to Halifax County. According to the journal, he lived only 7 miles south of the Roanoke River. On December 31st, a Sunday, he walked from his home two miles to Quankey Chapel, where he preached that last day of 1848. According to local sources, this Quankey Chapel was located on what is now NC Highway 903, just beyond the intersection of I-95, and only about seven miles from Halifax. Rev. Howell continued to live in the area. Did he continue to minister to the needs of the Baptist townspeople at the Federal Period Church in Halifax? His journal ends, so we can't know for sure. Was this "Mr. Southall" on Main street in Halifax, one of these Baptist brethren?

Although we can't prove that a Baptist Congregation regularly worshipped in the Federal Period Church in the old section of town, we do have information as to when our church was constructed on West Prussia Street in the newer section of town, away from the bad health effects of the river, and closer to the newly constructed railroad.



Federal Period Church 1793  
Town Common Halifax  
North Carolina



The structure currently housing the congregation of Halifax Baptist Church is a Greek Revival frame building of the style popular in the area from 1830-1870. An extensive remodeling in the late 1940s makes it almost impossible to determine an exact date of construction without tearing down the structure. A study of written Baptist records have indicated that the church might not have been active until very late in the 19th century. Such a late construction is incompatible with documentary photographs. In addition, the church has never had an actual deed to the property, which might help to date it.

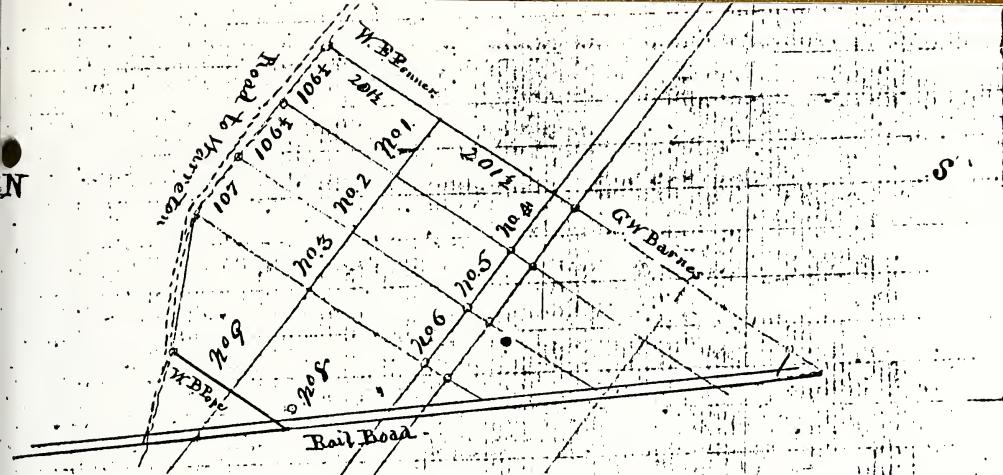
Records found in the Halifax County Estates Records of the North Carolina Archives and History in Raleigh help to add light on this perplexing subject. Copies of several of these records are included as part of this report. Miles Howard, a free black resident of the town of Halifax, died in July of 1857, leaving several children and quite a bit of land, including the spot where our Church now stands.

Miles Howard was born a slave, probably around 1797. He was purchased by Thomas Burgess, a lawyer who was Halifax County attorney and had a law office in the town of Halifax. Miles was a musician and a barber in the town of Halifax. He married while still a slave, and had several children before his wife died. He was able to purchase his own freedom, and may have purchased members of his family, for he did own slaves himself. When his wife Matilda died, Miles married again to another free person of color, and when he died, he left several small children. Until his death in 1857, Miles and his free family lived in their house on the northwest corner of the intersection of Dobbs and Prussia Streets of Halifax.

In 1832, Attorney Thomas Burgess, Miles' former owner, wrote a letter to Senator Willie P. Mangum in which he described Miles (without naming him) as "of exemplary conduct and irreproachable character..." No doubt it was due to this character that he was allowed to purchase several different pieces of land in the early 19th century. This land, purchased in small increments, included the entire block our Church sits on, as we know it today. In the middle of the 19th century, the highway was not there, and the land bordered on the railroad. Prussia Street also existed only to the corner of Dobbs Street. George W. Barnes, guardian for the Howard children, filed a petition in the local Court of Equity to have the property divided into lots and to have Prussia Street extended to the railroad. This was done, and a public sale took place on July 1, 1859. A copy of the purchasers and a map of the land is included in this paper.

In 1869 John Howard, a son of the deceased, returned to the Court of Equity to demand payment for some of the land purchased by James M. Grizzard and lists "...one other claim possibly against the Congregation of The Baptist Church worshipping at Halifax on account of the purchase of the site of said church". This is the first note of a church being located on this block. The mystery clears up in the December 8, 1873 Special Term of Superior Court of Halifax County when W.D. Barkley, J. R. Pope, and E. P.





The above figure represents the Lands divided into  
Lots, and slips, belonging to the Estate of Miles  
Howard, etc. surveyed by me this the 25<sup>th</sup> day  
of June 1859 —

A. M. Co. Daniel

*List of Lots & Purchasers*

Residence	William E. Spunner	\$ 5.50.
Lot No 1	J. M. Grizzard	10.
.. No 2	do	212.
.. No 3	do	91.
.. No 4	Wm B. Pope	65.
.. No 5	do	80.
.. No 6	do	85.50
.. No 7	George W. Barnes	110.
.. No 8	J. H. Prince	40.
.. No 9	Wm B. Pope	40.
		\$1414.50

Mr. Author, L.M.E.



Powell, trustees of the Missionary Baptist Church in Halifax appeal to the court with the fact that they had "lost, or mislaid" the deed to the property. In the course of the proceeding, several dates are mentioned. They state that William B. Pope purchased Lots # 4,5, and 6 at the sale on July 1, 1860 and paid George W. Barnes for the property. On the "14th day of November , 1860,.....the said...Pope...." deeded Lot # 4 to the trustees, it being the " same upon which the Missionary Baptist Church in or near said town of Halifax is and was then situated." The judgment by Judge W.A. Moore, declared that the land did belong to the petitioners, and instructed their attorney to draw up a broken deed. This deed has not been found. Although the language is legal and thus hard to understand, it is evident that a congregation must have been worshiping in the church at this time. Other estates papers listing buildings on the property in 1857 indicate that the building did not exist at that time, so it would seem to be that the structure was built between 1859 and 1869. We can't be absolutely sure of this fact, but much of the evidence points to this conclusion.

Another conclusion that could be drawn easily is that if trustees existed for the church in November of 1860 and the congregation was able to build a church at the time the Halifax Missionary Baptist Church must have been a thriving group. Although it is logical to make such an assumption, it may not be true. According to Alfred Cooke's excellent work, The History of Conoconnara Chapel, just published in 2001, all three of the trustees were members of Conoconnara. Eaton Powell was a lifetime member of the Chapel, being listed first as a member in August of 1838 and dismissed at his death in July of 1882. W. D. Barkley probably is the same man as William D. Barclay who was received in March 1850 and was dismissed in March of 1867. W. D. Barclay was living in the John T. Gregory household in Halifax in the 1860 census. I believe that this trustee was the son of Rev. Joseph G. Barkley, minister of Baptist churches in eastern N. C. for 57 years before his death in 1896. J. R. Pope is a little more confusing, due to so many of that last name living in the area. One J. R. Pope was a long time Clerk at Conoconnara Chapel, while at the same time another J. R. Pope appears to be present. During some of the meetings it seems that three Pope men with the same initial are present. It seems probable that one of these was the trustee listed on the court record.

After reading the minutes of this nearby church, along with histories of the various Associations, and talking with author Alfred Cooke, it seems possible that the Missionary Baptist Church at Halifax was indeed a mission church. It is impossible to tell how successful it was, particularly at first. In the History mentioned above, Halifax Baptist Church is only mentioned in the minutes one time, when "Sister Annie B. Pope granted letter to join Baptist church at Halifax". This took place at the conference on June 27, 1885. This Sister Pope could have been the daughter of the William B. Pope who purchased the property in 1859. She might have been Anna Pope, the wife of B. A. Pope who was given a most eloquent eulogy by Dr. Vann, the well-known Baptist minister, upon her death in 1916. Two or three other Anna Popes also resided in the immediate area. It is impossible to know which one was the Pope lady who protested the sale of the Halifax church and appealed to W.W. Kitchen and Noah Biggs of Scotland Neck for their help. (mentioned by Haskins)



Haskins' history gives a vivid picture of these early years of the West Prussia Street building compiled after interviews with several elderly members of the First Baptist Church of Halifax, now located on St. David Street in Halifax. These interviews indicated that the church was utilized by black Baptists after the Civil War when the white Baptist declined in number and interest. All of those people interviewed in the mid twentieth century are now deceased. Inquiries among the current membership of this Church led me to contact Mrs. Mattie Welch, a former schoolteacher, historian of the Church and also Mother of a local Baptist Minister. Mrs. Welch confirmed the facts that Haskins had learned from his interviews, and confided that Amos Shearin, one of those interviewed in 1953, had also given her invaluable information for her history. Mr. Shearin was born before the end of the Civil War, was a life-long Baptist, and an eye witness to the facts stated.

It was gratifying to learn that Mrs. Welch had drawn the same conclusions from the facts that I had. Together we agreed that it was very probable that in the town of Halifax the black and white Baptists worshipped together in the little church located in the Town Commons. Since slaves or free persons of color were not allowed to organize their own churches before 1865, they joined in worship with their white neighbors. Mrs. Welch gave examples of several local black people who had affiliated with St. Mark's Episcopal Church and later, the Catholic Church. I was also familiar with the records indicating these affiliations. (Miles Howard had several of his children baptized in the St. Mark's Church.) Balconies in both the Federal Period Church and the West Prussia Street Baptist Church might very well have been constructed so that black members could worship there.

It is probable that the West Prussia Baptist Church was constructed by Baptists, both white and black, already worshipping together in the old Federal Period Church. According to the interviews Haskins conducted, sometime after the Civil War ended, the white members of the church declined --either in number or interest, and the black members, now permitted by law to hold their own services, continued to meet in the West Prussia Street Church. It was at this time that an "elderly lady -- by the name of Pope", came and claimed the church building. This action could have resulted in the 1873 Court Action by the three trustees, Barkley, Pope, and Powell, stating that the deed was "lost, or mislaid". Whether this elderly Pope lady was related to trustee Pope or not, this action established that the property belonged to a congregation which, in the pre-Civil War era, had been controlled by its white members. (I cannot help but wonder if all of the white members of the church were females, and thus the nearby church at Connocanara provided the trustees as well as other mission support for the Halifax Church.)

Although this theory cannot be proven today, it does seem to be the most logical conclusion. The black Baptist members evidently decided that they would build their own church on St. David Street. Eventually, the white Baptists were able to increase in number and began to utilize the church building on Prussia Street again.



Halifax County Superior Court

Nancy Howard, John Howard,  
Andrew Howard, and Sarah Howard  
infants by their Guard. Geo W. Barnes  
To  
The Court

Petition in the Cause

The petition of W. D. Barkley, Jacob R. Pope and E. P. Powell, trustees of the Missionary Baptist Church in or near the town of Halifax in the County aforesaid and the State of North Carolina respectfully sheweth unto this Honorable Court.

I. That at Spring Term 1859, of the late Court of Equity for the Count aforesaid, one Nancy Howard, John Howard, Andrew Howard and Sarah Howard infants by their Guardian George W. Barnes, filed their petition in said Court, setting forth that one Miles Howard of said Count died intestate in the month of July 1857 seized and possessed of certain real estate fully described in said petition, situated in or near the said town of Halifax; and praying for sundry reasons therein set forth that said real estate be divided in lots, and sold, and the proceeds of said sale otherwise invested.

II. That, at the same Term of said Court, an order for the sale of said real estate was made, and in pursuance thereof the Clerk and Master of said Court sold said premises on 1st day of July 1859, and at Fall Term 1859 of said Court, he made his report of said sale and the same was confirmed.

III. That at said sale one William B. Pope became the purchaser of three lots of said real estate, numbered 4,5, and 6 in the survey made thereof, at the price respectively of \$65, \$80. and \$85.50.

IV. That your petitioners are informed and believed that sometime afterward, said purchaser paid to the said George W. Barnes to whom the same was payable, the above amounts principal and interest, and obtained from the Clerk and Master of said Court a deed for said premises purchased by him.

V. That on the 14th day of November 1860, the said William B. Pope by deed duly executed and delivered, conveyed to your petitioners, trustees as aforesaid, one of the above named lots, (the one numbered ) being the same upon which the Missionary Baptist Church in or near said town of Halifax is and was then situated; and in the deed therein recited that he had obtained a deed thereof from the Clerk and Master in Equity aforesaid.

VI. That your petitioners, after diligent inquiry and strict search, have been unable to find said deed from said Clerk and Master to said Pope; and they say, that, if such a deed was ever made, the same is lost or mislaid and cannot be found.

VII. That said Pope died in January 1869, leaving a last will and testament, which was duly administered to Probate 12th Feby, 1869 - at which time one Henry J. Pope, the Executor therein named qualified as such -- Said testator left a widow one A.J. Pope now residing in the County of Lenoir, and a daughter Anna B. Pope, his only heirs, - also is an infant under twenty one years - Said testator by his said will conveyed to his said Executor the legal title to his estate to hold in trust for certain purposes - and is testamentary guardian of said Anna B. Pope.



VIII        That the said Nancy Howard, has since intermarried with one James Christmas, both of whom reside in the County. Said John Howard resides in this County also - Said Sarah Howard resides in Washington County -- Said Andrew Howard resides in Warren County, is under age and is represented by his legally appointed Guardian one Henry J. Harvey.

IX        That your petitioners are desirous of having the title to the premises conveyed to them by said Wm. B. Pope by deed, perfected.

Wherefore your petitioners pray that the Clerk of this Court or some other suitable person be appointed Commissioner to convey said premises to them and their successors by broken deed, and that the said Commissioner convey the same; and to that end that all necessary orders and decrees be made and that proties issue to the above named parties, the said Henry J. Pope, Executor and trustee of the Estate of said Wm. B. Pope, the said A. J. Pope widow and the said Anna B. Pope, heir of the said testator or to their legal representatives and to the above named heirs at law of Miles Howard, deceased, and their representatives, to come in and show cause, if any they can at the regular Term of this Court , why the bearer of your petition should not be granted.

Clark and Mullen  
Attorneys for Petitioners



State of NoCarolina  
Halifax County

Superior Court  
Special Term (Dec. 8th) 1873

Nancy Howard and others  
to  
the Court

Judgment and Decree

This case coming on to be heard upon the petition of W. D. Barkley, John R. Pope, and E. P. Powell, trustees of the Missionary Baptist Church, find therein, the answer of the heirs of Miles Howard, deceased, and the exhibits and briefs, the trial by jury being waived by the parties; the Court doeth declare that at the sale of the real estate belonging to the heirs of Miles Howard, deceased, made by the Clerk and Master in Equity on 1st day of July 1859, in pursuance of an order of the above exhibited cause, one William B. Pope became the purchaser of the lot numbered 4 in the survey made thereof at the price of sixty five dollars; that the said sum of sixty five dollars together with all interest therein accrued, was duly paid by said purchaser to one George W. Barnes the guardian of the petitioners, the heirs of said Miles Howard, deceased; that on the 14th day of November 1860, the said William B. Pope by deed duly executed and delivered conveyed to the said trustees of the Missionary Baptist Church the above-mentioned lot, number four, being the same upon which the Missionary Baptist Church is or near the said town of Halifax, County aforesaid, is or was then situated, was, on motion of Clark and Mullen, Attorneys for the petitioners, the aforesaid trustees of the Missionary Baptist Church.

It is adjudged and decreed by the Court that the said petitioners, W. D. Barkley, J. R. Pope and E. P. Powell, trustees as aforesaid, are entitled to the relief prayed for; and it is ordered that Jasper M. Mullen be appointed Commissioner to convey the premises above-mentioned and described to the said trustees and their successors by broken deed; and the said Commissioner is hereby authorized subb??? and directed to make said deed, and that he be allowed ten dollars for executing the same.

It is further adjudged that the costs of this petition and of making said deed be paid by said petitioners the trustees as aforesaid.

W. A. Moore  
Judge

Clark and Mullen  
Attn for Petitioners



As stated in previous pages, both Haskins and Bearden did an excellent job of presenting the history of the Halifax Baptist Church in 1953 and 1966, respectively, and Peedin updated much of the information. Perhaps it is important to repeat here that this document will not attempt to repeat their information, but will present additional information, when known. Some repetition will be necessary, of course, but the reader should continue to consult the above mentioned works.

Almost all of our knowledge of Halifax Baptist Church begins after the congregation had relocated to the building on West Prussia Street, probably sometime shortly after the middle of the 19th century. The early history seems to be that of a struggling group, sometimes very active and numerous, and sometimes low in membership and barely functioning. Despite the odds, the Halifax Baptist Church always had faithful members who endeavored against the odds and kept this church as a vital part of the community and, more importantly, were successful in maintaining the congregation of believers that we enjoy being a part of today.

Although we are now pretty sure that the church existed, perhaps even as early as 1840, we have very few records until almost a hundred years later! Some notices of the work of the church have been found prior to 1940, but they are sparse. In Dr. Taylor's History of the Tar River Association, it is noted in the short biography of Rev. R. T. Vann that he was minister of the church from 1879-1880. Evidently the last half of the 19th century was a time of struggle for churches, with low attendance and little money available. In January of 1878, according to Dr. Taylor's history, Dr. James Dunn Hufham "began the greatest pastorate of his life in Scotland Neck". Dr. Hufham found the Baptist Church at Scotland Neck in dire straits and began a missionary work throughout the entire area. Dr. Taylor states that "When Dr. Hufham went to Scotland Neck he found a vast field of destitution and he at once threw himself in the great work of winning the lost to God, building up missionary Baptist churches and organizing the Tar River Association for the great mission work upon which it entered at Conoconara Church in 1878." Dr. Hufham remained in Scotland Neck until 1891, and he continued an interest in the area and the missionary efforts even after moving to Tarboro. Dr. Hufham may have been the reason that R. T. Vann was in Halifax during 1879-80, since we know from his biography that Vann, an orphan, was visiting a cousin in Scotland Neck in 1874, and supplied the church in that town during the summer. He returned over the next few years while attending Seminary, and even taught school in the area for awhile. Dr. Taylor in his History gives credit for the "wonderful prosperity of the Scotland Neck Church" to Dr. Vann for his beginning work in his first pastorate.

Shortly after joining Halifax Baptist Church in 1972, I discovered that Dr. Richard Tilman Vann had been the first known pastor of the church. I was delighted to be a lowly member of the church he had gotten "on the path", for I had known about and admired this man since being a student at Meredith College, where his spirit still prevails. As a



sophomore, while studying under Dr. Mary Johnson, I developed a great respect for this man once known as “the poet of the Convention”, or “the most remarkable man in North Carolina”, or “brilliant, scholarly, devout Dr. Vann”. All of these accolades were delivered by his peers, during his lifetime, and reported by Dr. Mary in her History of Meredith College. Dr. Vann spoke of himself as “a man of little strength, small wisdom, and no experience”. As the second President of Meredith College, he was remarkable for his life, as well as his prose. Born in Hertford County in 1851, he lost both arms in a cane mill accident shortly before turning twelve, and was orphaned right after this accident. Dr. Mary told us many stories about the remarkable man of God that this young man became. When I began to seriously look for the historical beginnings of Halifax Baptist Church, it seemed so appropriate that this humble man was here at the beginning.

It is after Dr. Vann left the church in 1880, and became the Pastor at Connoconara and Enfield that we have large gaps in our knowledge of pastors, members, and activities. The early histories of adjacent churches, including Weldon, Enfield, Connoconara, Dawson, and Scotland Neck, often include pastors for their churches during these early years, and some of these may have also supplied at Halifax, but we cannot be sure until more research is done. The church fields seemed to have changed often, perhaps as housing was available for the minister and his family. W. J. Hopkins, C. A. Woodson, J. E. Hudson, J. K. Fant, L. M. Curtis, W. S. Ballard, Robert E. Peele, G. C. Davis, and others are listed for some of these churches. Perhaps they also served Halifax, or served as supply preachers occasionally for a very small congregation in the town adjacent to their field. No official reports are available until 1894 or 1895, when the Rev. J. A. McKaughan is listed as Pastor of the Halifax Baptist Church. Rev. McKaughan served this church beginning in 1894. At the time this was a mission field, and consisted of Enfield, Dawsons, Tillery, Conoconara and Halifax churches, as well as the Penitentiary Farm Camp near Tillery.

In 1897, the year after our church was admitted into the Tar River Association as a regular church instead of a mission, an impressive Union Meeting was held in the church. It started at 11 A.M. on Friday and went all day on Saturday, concluding on Sunday with a Sermon at 7:30 P.M. During the meeting an ordination of the Rev. R H. Herring took place, and it was announced in the next week’s paper that he would be assuming charge of this field as pastor. This Union Meeting was an impressive one to be held in the young church. The newspaper notice of the meeting is included with this paper. Twenty first century readers will enjoy reading the topics of sermons and discussion and may well note that they would be just as appropriate a hundred years later!

With the notice of this meeting, it seems apparent that Halifax Baptist Church was here to stay. It seems appropriate to take note that the missionary movement in the Tar River Association was evidently the catalyst for the work of the Halifax Baptist Church well into the twentieth century. According to earlier works and correspondence, evidently this congregation owes much to a Mr. Noah Biggs, a prominent member of the Scotland Neck Church and a member of the Biggs family of Northeastern North Carolina that supplied so



many family members as Baptist preachers and valuable Baptist church members. He evidently quite often "bailed" us out of a financial bind! In reading the other histories of nearby churches, I often find his name mentioned in the same capacity. He must have been such a faithful Baptist that he was always there for help and advice to congregations other than his own. The Pope family of Halifax and the nearby countryside also fits into this category, as do the Powells. Whether or not Halifax Baptist Church had an active minister, these neighbors and the local members kept the Church alive!

In the Weldon newspaper, The Roanoke News, of Thursday, June 23, 1898, the following notice was found under *Halifax Items*:

There was no preaching in town Sunday as Rev. Mr. W. J. Smith, who has been serving here had left and as yet no one has arrived to fill the vacancy.

In the January 2, 1878 edition of the same newspaper the following item was given:

Rev. Mr. Cook went to Halifax Monday to open a protracted meeting in that place. We hope very much that Mr. Cook may meet with the same measure of success in Halifax that crowned his labors in Weldon, and he carries the prayers of this community...

The Rev. Mr. W. J. Smith may have been at St. Mark's Episcopal Church in Halifax, but we have been unable to find the Rev. Mr. Cook, or even his denomination, so we can't know whether Halifax Baptist Church played any part in his work in Halifax. It seems probable, however, that if a preacher appeared in Halifax he would have had Baptists in his audience, as well as Methodists and Episcopalians. It was not until the mid 1980s that Halifax Baptist Church had a full time pastor, with church services led by the pastor every Sunday. Halifax United Methodist Church and St. Mark's Episcopal Church in Halifax still share ministers with other churches of their denominations. In the small town of Halifax when churches only had services one or two Sundays a month, residents would usually visit the church having services that day, whether it was their church or not. They would go to Sunday School at their own church first, and then to the church services of the day. This interdenominational spirit is illustrated by a service held at Halifax Baptist in 1965 honoring three ladies for having been members of their congregations for many years. Mrs. Betty Coppedge had been a member of Halifax Baptist, Mrs. Julia Tillery a member of the Episcopal, and Miss Ella Bradley a member of the Methodist. A copy of this news article is included with this paper. It was in the 1990s, I believe, that two fine Methodist ladies, Gwen Dickens, and Teddie Reed, filled in for months as church musicians when our church found itself without such!

If official proof of the closeness of the townspeople and their willingness to worship together is needed, it can be found in the minutes of the church meetings. In August 1952 the current minister told the members that he would be out of town on the second Sunday. "Members voted to join Methodists in their services instead of acquiring another preacher". In a meeting on March 21, 1954 it was "decided to discontinue our services on 1st Sunday night to join the Methodists in hearing the Aeolian Choir". During an after church meeting in December of that same year, it was agreed to "discontinue our prayer service tonight, December 17th, and join Methodist Church in their Christmas Cantata".



With so few records until the latter part of the 1940s, it has been almost impossible to find the names of the early members. Sometimes the closeness of the town and their willingness to worship at whichever denomination provided a minister for a service added to the confusion. Betsy Hudgins, a loyal Halifax United Methodist Church member since childhood, has done a daunting job of collecting information about local Halifax history, and in particular those people who created the history! She has documented each person buried in the Methodist Cemetery, and has continued to find the facts about those buried in St. Mark's Cemetery. Mrs. Hudgins provided invaluable help and insight into our limited search for Halifax Baptist members. We have no cemetery! In these two largest cemeteries in town, several Baptists were found. In several cases one member of a couple or family was of one denomination, and another family member belonged to another. With this continuation paper and its list of known church members, our search has just begun!

Joint Thanksgiving and Easter Sunrise Services are still held in the town, with the Baptists and Methodists assuming responsibilities for arrangements and speakers. Episcopalian join the group, and Revival Services have traditionally been attended by all residents, regardless of denomination. In discussions with Betsy and other natives of the town, we have been told that this arrangement was perhaps even more widely practiced in the 1950s and 60s and maybe before.

A joint Vacation Bible School was held by the Halifax Baptists and Methodists for many years. Some years ago this practice was discontinued, and the Halifax and Dawsons Baptist Churches went together for a joint school. Currently Halifax Baptist Church holds their own, but Methodists often attend ours, and our children attend theirs, in many cases!

The history of our Church becomes easier to follow when official minutes by the Church Clerk and minutes of the Deacon Board are available from the late 1940s. Election of Deacons has been varied over the years. In 1950 evidently the deacons themselves voted on two new members of the board and the church voted to accept them. In September of 1951 at a meeting of the Board of Deacons it was decided to rotate its members according to age of service. Two deacons were to be relieved of duties but they would become honorary deacons. In 1953 four men were nominated for deacons in a church business meeting and two were elected by the church. On September 13, 1954 the Deacon minutes stated a recommendation "by the Board that a list be made of all the male members of the Church over 18 years of age, and that from this list, the new deacons are to be picked and voted upon". This must not have worked too well as in September of 1959 in a church meeting it was reported that the "Deacon Board requested that they be allowed to nominate two new members for the Board and nominations from the floor be allowed also". This passed unanimously. Over the next 20-30 years the exact method of electing deacons and the number elected varied. A ballot of church members to be used for voting before the new church year of 1970 is part of this paper. It should be noticed that this ballot includes female as well as male church members. On May 15, 1960 Mrs. J. C. Taylor was nominated as a Junior Deacon. During this church meeting some discussion about women serving on the deacon board was noted. Mrs. Taylor was elected.



Mrs. Taylor was recommended by the Deacon Board to be nominated as a deacon in the October 2, 1960 business meeting. A motion was made by a male church member and seconded by a deacon that Mrs. Taylor's name be removed from the nominations. Only four people voted to remove her name and she was duly elected as the first woman deacon to serve Halifax Baptist Church. The deacon seconding the removal resigned from the Deacon Board and his resignation was accepted by the church. From that date in 1960 to 2001 thirteen different female church members have been ordained and served as deacons in the Halifax Baptist Church.

In December of 1948 a discussion was held about moving from one service a month to half-time. The minutes of the church meeting state that "with 94 members it would have to average \$2.00 per person per month to operate the church half-time." The budget for the year was approved and is included in this paper. Pledges were collected, therefore the church voted to go half-time in March. It was not until February 5, 1984 that the church went to a full-time minister, with services every Sunday. (For comparison, that budget is also included) Tom Henderson was the pastor at the time with Dr. Ray Rowland coming shortly after as our first full-time pastor. Both of these decisions have been major ones in the life of this church.

Unlike the two previous mentioned actions by the church, some votes seem to have been done quietly and with little fanfare. In September of 1957 it was discussed and approved by all of the deacons that the "wine in the communion service would be changed with the insertion of grape juice instead of 14% sacramental wine,"

One of the continuous actions by the Deacon Board for approximately the last twenty years has been the "adoption" of each person attending our church by one of the deacons. A list is made out each year and each church family is put "under the wing", so to speak, of a deacon. It has been a very good thing for our church members to know that "your" deacon will let you know what is going on, call you when you are missed at church services, visit you and your family when you are sick or bereaved, and generally take care of you spiritually. This action is not reserved just for actual church members, but is for all of those attending.

Throughout the documented life of the church, the deacons of Halifax Baptist Church have served well and long. They have been faithful in attending meetings, seeing to the spiritual life of the church, as well as many of the needs of the physical plant. Their minutes are full of discussions of who should repair the leaking church steeple, or the baptistry, or paint the inside or outside of the buildings. Concern is often expressed about visitation of the sick and shut-ins, as well. Growth of the church or the lack thereof is never far from their minds as they lead the congregation.

Another group in the church has played an enormous part in the work of the church during the twentieth century. The Women's Missionary Union has done a tremendous job in many different facets of church life. Mrs. Vennie Hinnant compiled a summary or History of the organization in our church in 1987. She included the history of the WMU



as told by Haskins, Bearden, and Peedin, and added some of the activities of recent years. She has been President of the organization for over ten years and keeps the church congregation informed and provides the members of the church with opportunities to be a part of the mission world. The minutes of this organization are the most complete of any in the church and give a vivid picture of the work of the women in the church.

In addition to mission study and support the organization has provided leadership for many of the youth organizations. Their monthly programs are topical and keep members informed. In the minutes of the July 7, 1958 meeting a most interesting summary of the program for that night is given. The subject was the religion of Islam and its growth in America and the challenge it was presenting to Southern Baptists. Members were told to be aware that "Islam" might "take us unawares and conquer us without a struggle". The ladies were advised to 'witness more for our Lord'. In the fall of 2001 this subject is so believable. In addition to such important programs, the ladies were constantly in prayer for fellow members, community people in trouble and need, and missionaries in home and foreign fields. It would be impossible to add up the contributions, monetary and otherwise, that these ladies of the church have made over the life of the church. A very brief and cursory reading of some of their minutes show that they took care of pastors and their wives, gave numerous receptions for various reasons, fried many chickens for visiting ministers and invited them to spend the night or week at their home. Flowers and cards to be given were a regular item at meetings, as were reports on the sick and shut-ins. Christmas programs were usually handled by this organization, as were more mundane matters, such as the weekly cleaning of the church, and the purchases of mops, brooms, cleaning supplies, and even vacuum cleaners. Stews and suppers were constant fund raisers, and it seems that bake sales were held every other month during some years!

In the early days the ladies of the church served dinners for many organizations in the county, often for \$1.25 or \$1.50 a plate. Mention is made of the annual Thanksgiving dinner served by this group. Their minutes mention giving to the Blind, the local mission group, the church building fund, organ fund, carpet for the main church building (perhaps twice), and many, many other needs. The ladies are still cooking and making money for the needs of the church in 2001. One very interesting purchase approved in 1954 was the "cloths for the Lords Supper; they will be Irish linen and will measure 54 inches by 72 inches, costing \$7.00 each or a total of \$14.00". Flowers to beautify the building are still provided each Sunday by the WMU, and landscaping has not been neglected by the ladies. The phrase heard quite often is "let the WMU take care of that!"

Associational and state offerings are promoted by this organization, and the members help also in leadership positions. Just in recent years, Dorothy Matthews has been Associational WMU Director for three years, and Vennie Hinmant Area Director for the Association. Without the work of the Halifax Baptist WMU, this church would simply have not been able to function.

Throughout the years the Brotherhood has also been a force in the life of the church, although it has had periods of inactivity. Currently this organization is active again, and



programs are once again being planned for the church by the men. Wilbert Dickens is the current Brotherhood President, and he has many programs going on a continuing basis. A prison camp ministry has been a major part of the work of Halifax Baptist, and the men have kept it going. Since at least 1967 the prisoners have been a concern for our church. Several of the men have gone out to the prison to conduct meetings each Sunday morning for years. Often the pastor goes with them, but the men have remained faithful for these many years. Arthur Hinnant, with his association at the Halifax Prison Unit, came up with the idea of serving the prisoners, and Charles Boykin, Clyde Peedin, Ellis Vaughan, Danny Hinnant, and Wilbert Dickens have continued dedicated service at the Halifax Unit and the Tillery Prison. In the beginning, Helen Boykin went out and played the piano for the services.

Sunday School for all ages has been provided for the congregation for almost a hundred years, and was held during most of the years when preaching was not held every Sunday. Attendance has generally been good, and thanks are appropriate for those leaders and teachers who weekly prepare their lessons. Classes are used to promote growth in the members knowledge of the Christian life. A graph has been prepared to show the church and Sunday School memberships and Sunday School attendance. Ups and downs seem to be the norm!

In March of 1948 church members gathered in the courthouse for worship services as the remodeling of their church structure on West Prussia Street began. For over three years the congregation had worked to raise \$18,000, a tremendous amount in those days, in order to begin the work. After almost 100 years the building was modernized, with a heating system to replace the old pot bellied stove, and beautiful stained glass windows to replace the clear panes. (Mildred Page tells a wonderful story about the women of the church and their attempt to paint the clear panes with white paint to reduce the glare and brightness!) Class rooms were added to the rear of the building, with bathrooms on either side in added wings. A baptistry was constructed behind the pulpit and a foyer was added under the balcony.

We have documentary photographs of the exterior of the church prior to this remodeling, but it is difficult to know exactly how the interior looked. A study of the plans indicate that evidently very small rooms or one long room for Sunday School classes existed behind what is now the pulpit. Vivian Parks grew up in Halifax and relates how he remembers Sunday School classes on one side of that area, with older children studying on the other side. He and his wife, also a Halifax native, were married in the church prior to the remodeling. At our 1999 Homecoming, Mr. Parks told us of arriving for his wedding ceremony only to find guests already seated, and not wanting to walk past them, he was forced to climb in a window at the back of the church where the Minister waited behind the pulpit. This is the only way we know that no rear door was in the original church building! Mr. Parks also provided photographs of the structure showing a lone light fixture perched over the door, and a different top on the steeple from the earlier photograph. Perhaps this continuation history will prompt more recollections and bring other photographs from family albums to add to our knowledge.



A celebration was planned in August of 1949 when the remodeling was finished. The Daily Herald in Roanoke Rapids reported on the elaborate plans for the day. The article included here also lists the donor for the memorial and appreciation windows.

In the years since 1949 the church building has been upgraded and improved. Ellis Vaughan crafted the beautiful choir pews to match the church pews. Furnishing of the room off of the foyer by Jean Page Edwards, and repairing and maintaining of the windows by many members and friends , and the purchase of bench cushions in memory of Clyde Peedin by Christine Peedin have all been accomplished. The wooden cross in the baptistry was made by Doug Phillips in honor and memory of the Boykins, and the piano was purchased with memorial money given for C. H. Boykin. The Pastor's Office is being furnished by the WMU. Carpet has been purchased at least twice with help from many, including the WMU. Former church members and friends of the church have contributed, most often anonymously, towards the repair and refurbishing of this structure.

A parsonage was the next big project accomplished by the congregation. An irregularly shaped lot on the corner of U.S. 301 and Prussia Street was purchased. Our Methodist neighbor, Don Campbell, contributed a 10 foot strip of land to make the lot large enough to construct a very liveable brick home. For many years this structure provided a home for our minister and his family. On December 30, 1956 a dedication program for the pastorum was held, complete with the lighting of the hearth fire by the Pastor and his wife.

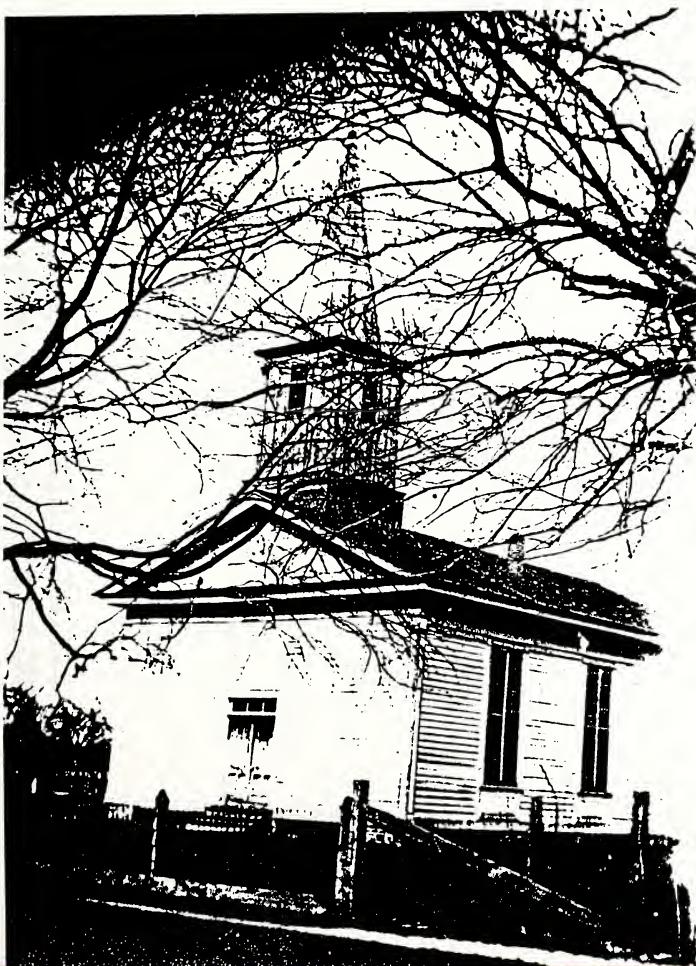
On July 8, 1967 a brand new structure was used for the first event ever! Sandra Morris, daughter of Arthur and Mildred Morris, and her groom to be, Dean Johnson of Weldon, had their cake cutting after their wedding rehearsal in the new Educational Building. This large building, with its kitchen, fellowship room and three classrooms, was dedicated on September 3, 1967. This addition had been in the hopes and dreams of Halifax Baptist members for many years. Just as with the other two structures, many members and former members contributed time, money, and their own labor to make this dream come true. Bennie Parks, a former member, was able to draw up the plans. This building has become a major factor in the life of the entire town of Halifax, with various clubs having special programs and meals there. It has continued to serve its major function: to provide Sunday School rooms and fellowship space for the church. Over the years the church members, working together, have paid off all of the debts incurred for these major building projects. On September 16, 1979, a note burning was held celebrating the debt free education building and also honoring Mr. and Mrs. C. H. Boykin for their many years of Christian service. In 1980 the church debt was listed as zero for the first time in many, long years.

In August of 1985 another major change was made in the physical makeup of the church when the pastorum was sold to Wayne and Lanelle Barnhill and a vacant lot across the street from the church was deeded from the Barnhills to the church. To complete the action that summer, the Milliken home next door to the church was purchased as a pastorum. Later the vacant lot was landscaped and a u-shaped drive with



parking spaces was developed. Crepe myrtle trees were planted in the center island. This parking lot was dedicated as a memorial to longtime church worker and deacon Clyde Peedin, our faithful and dedicated Pastor Luther Matthews, and Sunday School Teacher and deacon Sonny Limer. At long last, the members and visitors at Halifax Baptist Church are able to park their vehicles safely off the street!

The work of the Baptist on West Prussia has continued for these many years. Many souls have been won to Christ, many wonderful sermons have been heard by townspeople and members alike, and many revivals have been held. Two members, Randolph Haskins and Wilbur Dickens, have been licensed to preach, and R. H. Herring and Craig Perry were ordained by the church as ministers. The work of the Halifax Baptist Church has just begun!





Peele organized a church and built a house of worship at Pantego. G. W. Coppedge organized one church. Inspired by this encouraging report the delegates pledged \$2,000.00 to Associational Missions.

Statistics: Churches 54 in nine counties, pastors 20, baptized 281, total 4,683, churches reporting Sunday Schools 33.

#### FIFTY-FOURTH ANNIVERSARY.

From October the 9th through the 12th, 1884, the Association was in session at Mount Zion Meeting House. John Watson was Moderator, and A. G. Wilcox, Clerk and Treasurer. The introductory sermon was preached by C. A. Woodson from John 14:14, 15.

Social Plains, a newly constituted church in Franklin County, was received.

Dr. Hufham read an inspiring report on Associational Missions showing the great work done during the year, and the great destitution still remaining.

→  
The following missions had been occupied: Turkey Branch, Halifax, Rocky Mount, Toisnot, Battleboro, Martin County, Paetolus, Falkland, Pantego, Oregon Mills, Fishing Creek, Johns Chapel, Free Chapel, and Middleburg. The following preachers had served the Association as missionaries: A. G. Wilcox, J. T. Lynch, C. A. Woodson, A. D. Cohen, R. E. Peele, G. W. Newell, G. W. Coppedge, R. D. Harper, M. V. McDuffee, and C. A. G. Thomas. The pledges for Associational Missions amounted to \$1,541.50.

Instead of helping individuals preparing for the ministry, the Association decided to contribute for this purpose, in the future, through the Board of Education.

Dr. Hufham offered a strong resolution favoring the establishing of a Baptist Orphanage. After considerable discussion a substitute referring the whole matter to the State Convention, was adopted. The State Convention refused to endorse the movement, whereupon delegates from the Tar River Association led in organizing the Baptist Orphan-



offered in Brother Cooper's behalf, and Brother Duke was appointed to respond to his loving message on behalf of the Association.

Mission work in the bounds of the Association was rendered at various points by nine faithful missionaries. God richly blessed their labors in the conversion and baptism of a goodly number. The field presented many difficulties, but the outlook was encouraging.

The Minutes record 75 churches, 112 delegates, 31 pastors, 344 baptisms, 6,491 members, and \$21,116.01 expenditures. Sunday Schools were reported by 63 churches. The attendance was 4,201.

#### SIXTY-SIXTH ANNIVERSARY.

The Association met with Popular Springs Church, Franklin County, October 6, 7, 8, 1896. The introductory sermon was preached by J. A. McKaughan from 1 Timothy 6:12 and Judges 3:33.

N. L. Shaw was Moderator, E. E. Hilliard, Vice-Moderator; A. G. Wilcox, Clerk and Treasurer.

Among the visitors were J. B. Boone and Ivey Allen, from the Orphanage.

The new pastors who had settled in the Association during the year were J. A. Rood, R. G. Kendrick, J. T. Edmundson, J. O. Alderman, and E. D. Wells. The Moderator extended to these brethren a cordial welcome, and each of them responded in a brief address.

The reports from the churches show that but little interest had been taken in relieving aged ministers, only about one-half of a cent per member had been contributed to this object during the year.

The new churches at Halifax and Marmaduke were received.

Brothers J. B. Boone and R. VanDeventer spoke in behalf of the Orphanage, and a collection was taken for the purpose amounting to \$208.08.

Stirring addresses were made on Associational Missions





## HALIFAX ITEMS.

### A Few Interesting Notes From the Old Historic Town.

Mr. W. H. Johnson, I am very sorry to state, has been confined to his home for some time with malarial fever, but in my next letter I hope to chronicle the fact that he is recovering.

Our town had quite a deluge of water last week, owing to the incessant rains which prevailed.

The Baptist Union meeting has been in progress here for a few days. The closing sermon was delivered Sunday night by Rev. Herring who was ordained Saturday. He will take charge of this field as pastor. Rev. J. A. McLaughlin will soon leave.

During these past exercises the church was dedicated by Rev. R. T. Vann, of Scotland Neck. The church has lately had some improvements made and now presents a very neat appearance.

Mr. J. F. Brinkley one of our former citizens, but now of Scotland Neck, was here last week, together with his wife and daughter, attending the Baptist Union meeting.

Mrs. T. N. Hill and daughter, Lizzie, attended the Rocky Mount fair.

Mr. and Mrs. G. W. Bryan, of Scotland Neck, were in town Sunday.

Miss Annie Travis, of Weldon, was in town Saturday.

Mr. E. N. Ricks, of the firm of Ricks & Bro., of Edgefield, was in our large corporate limits on Sunday.

Mrs. Gary, of our town, is having quite a commodious dwelling erected on the vacant lot adjoining the hotel.

Mr. W. D. Wilcox made a flying trip to Rocky Mount, last Thursday.

Mr. J. N. Stevenson, of Weldon, was here last week.

Col. Parker, of Edgefield, was in the venerable city this week.

F. D. W.

Roanoke News, Weldon, N.C.

Thursday, Nov. 4, 1897

**UNION OF UNIONS.**—A union of unions (Roanoke and Warren) will be held in the Baptist church at Halifax, the 29th to 31st inclusive. The following excellent programme has been prepared:

#### FRIDAY.

11 a. m. Introductory sermon.—Rev. F. T. Wooten, Alternate.—Rev. G. L. Finch.  
2:15 p. m. Devotional services—Rev. W. H. Reddish.  
2:30 p. m. Organisation.  
2:45 p. m. Report of Pastors from their fields.  
3:15 p. m. Influence of Literature in the Home.—T. M. Pittman and N. L. Shaw.  
7:30 p. m. Mission Work—  
1. Its Meaning—Rev. M. L. Kesler.  
2. Its Scriptural Authority—Rev. B. G. Kendrick, Jr.  
3. Our Obligation To It—Rev. T. J. Taylor.

#### SATURDAY.

9:30 a. m. Prayer and Praise—Rev. R. H. Herring.  
10 a. m. Where Should Christians Educate Their Children and Why?—J. R. Rodwell and W. E. Daniel.  
11 a. m. What our Orphanage has Accomplished and What it Should Accomplish—Dr. J. D. Hufham, Hon. J. H. Kerr and Rev. A. W. Setzer.  
2:15 p. m. Devotional service—Rev. N. S. Jones.  
2:30 p. m. Christian Work for Young People—Rev. A. G. Wilcox N. S. Jones.  
3 p. m. What are the Discouragements in our Mission Work? Dr. J. D. Hufham and Rev. T. J. Taylor.  
7:30 p. m. Sermon—Dr. J. D. Hufham.

#### SUNDAY.

11 a. m. Dedication Sermon—Rev. M. L. Kesler.  
3 p. m. Sunday School Mass Meeting Subject—Design and Value of Sunday Schools and the Duty of Older Christians to the Work—The meeting to be led by Mr. E. E. Willard.  
7:30 p. m. Sermon.

Roanoke News, Weldon, N.C.



December 5, 1948

The meeting was called to order by Mr. Applewhite, Chairman of the Board of Deacons. Mr. Cobb reported that very little had been done regarding the matter of having two Sundays preaching services each month.

The Budget was read by the Treasurer, Mrs. Boykin, and discussed and some items were dispensed with, others were reduced. The Budget was approved as follows:

			Orphanage	5.00	
Ministers Salary	\$51.00	Water	\$2.50	Visiting Minister	10.00
Parsonage Rent	20.00	Oil	8.00	S.Bep.Conv.	2.00
Bldg. & Loan	48.00	Insurance	15.00	Incidentals	10.00
Lights	2.50	Cooperative	20.00		

A general discussion was had on the Budget necessary to have half-time services and it was decided that \$194.00 would cover total expenses.

The Treasurer reported that an average of \$75.00 per month was the income at present and that the increase in the Budget was not all for going half-time but necessary to meet the expenses of operating the new church.

It was brought out that with 94 members it would have to average \$2.00 per person per month to operate the church half-time.

Mr. Cobb made the motion that the church go on half-time providing the Budget of \$194.00 per month would be met in pledges allowing additional pledges over that amount to take care of uncollected pledges or hardship cases. The motion was seconded by Mr. Perry and a general discussion followed. Mr. Wright brought out the fact that it would be necessary to receive pledges for approximately \$300.00 per month to be sure of meeting the Budget of \$194.00.

A rising vote was called for with 24 members voting for the motion that we go half-time providing the pledges were given by the members.

The Treasurer is supposed to make a membership canvas drive for pledges with the help of the following:

Mr. Hugh Pittman  
Mr. R. H. Wright  
Mrs. Hugh Pittman

Mrs. M. W. Shugart  
Mr. M. W. Perry  
Mrs. Pete Cobb (Correspondence)

The time for the next meeting was not set but Mr. Applewhite suggested 30 days be given to work up the pledges, etc.

Mrs. Pete Cobb  
Church Clerk  
Halifax Baptist Church



January 23, 1949

Mr. M. W. Perry made the motion that the 27 members of the Halifax Baptist Church be sufficient to carry in this meeting. It was seconded by Mr. Best.

The Budget and Pledges were recorded by Mr. Kreamer. The present budget was set at \$154.00. Pledges were secured since the last meeting in the amount of \$215.75. If the Church goes on half-time there will be an additional \$15.00 per month added to the pledges (\$10.00 for M. W. Perry and \$5.00 for Dr. White) and \$30.00 per month is to be added to the Budget (\$25.00 for ministers salary and \$5.00 per month for additional rent on the parsonage) if the church goes on half-time. These additions will make the total pledges \$230.75 and the Budget a total of \$184.00 or a difference of \$46.75.

Mr. Applewhite ask for motion to add \$30.00 per month to Budget and Mr. Perry made the motion to adopt the Budget at \$184.00 per month on half-time and it was seconded by Mrs. Newsome.

Mr. Applewhite ask for motion about half-time. Mr. Kreamer explained that the motion was not in order due to the fact that at the last meeting the motion was made to go half-time if pledges were secured. The pledges were secured and it is now to be decided if the difference of \$46.75 in pledges and budget is enough.

A discussion followed and a speech of faith was made by Mr. Perry.

A motion by Mrs. Boykin and seconded by Mrs. Parks to accept the difference of \$46.75 as sufficient and the motion was carried.

Mrs. Boykin and Mr. Wright made the motion to start in March on half-time the two Sundays being the 1st and 4th Sundays both night and day services to be held.

Mr. Kreamer made the motion that Mr. Wright be authorized to purchase plywood to cover the ventilation openings between the Sunday School rooms and Church Auditorium. The Motion was seconded by Mr. Perry.

Mrs. Pete Cobb  
Church Clerk  
Halifax Baptist Church



1954-55 BUDGET • HALIFAX BAPTIST CHURCH  
HALIFAX, NORTH CAROLINA

I. GENERAL AND ADMINISTRATIVE

Pastor's Salary	\$1800.00
Parsonage Rent	420.00
Lights and Warmer	40.00
Fuel	150.00
Insurance	150.00
Lawn Maintenance	40.00
Bulletin Service	30.00
Church Music	25.00
Sunday School Literature	75.00
Daily Vacation Bible School	10.00
Revival Expense	100.00
Convention and Assemblies	100.00
Building & Repairs	300.00
Payment on Parsonage	1500.00
Pastor's Supplies	25.00
Incidentals	150.00

\$ 4,915.00

II. Missions, Education & Penevolence

Co-operative Program	\$ 300.00
Associational Missions	20.00
Christian Education	25.00

\$ 345.00

Specials •

Home Missions	20.00
State Missions	20.00
Foreign Missions	20.00
Mother's Day (Hospital)	15.00
Thanksgiving - Orphanage	15.00

\$ 90.00

Grand Total \$ 5,350.00

R. H. Wright  
A. C. Miller  
Elizabeth S. Parker  
W. B. Draper



## HALIFAX BAPTIST CHURCH

~~\_\_\_\_\_~~ BUDGET

83-84

## LOCAL

Pastor's Salary	\$3600.00
Pastor's Expense Acct.	1400.00
Annunity Program	314.00
Insurance Program	621.00
Insurance on Buildings	700.00
Literature & classroom supplies	700.00
Supplies:	
Office	200.00
Custodian	75.00
Social activities	200.00
Church Music	50.00
Vacation Bible School	100.00
Revival & Special programs expenses	600.00
Utilities	2500.00
Church Maintenance(repairs, lawn custodian)	2000.00
Missions & Cooperative Prog.	900.00
North Roanoke Bapt. Assoc.	200.00
No. Roanoke Bapt. Assoc. Bldg. Fund	150.00
State & National Convention Expense	200.00
Miscellaneous	<u>75.00</u>
TOTAL	\$14,585.00
Need per week	280.50
Need per Month	1,215.50



HALIFAX BAPTIST CHURCH  
1984-85 BUDGET

1. Pastor's Salary, Expenses, and Benefits	
Salary	7500.00
Expenses	4440.00
car	3120.00
phone	240.00
books	480.00
entertainment	420.00
office	180.00
Annunity Program	314.00
Insurance Programs	2000.00
2. Operational Expenses	
Insurance on buildings	714.00
Literature	900.00
Classroom Supplies	400.00
Nursery	50.00
Beginners	300.00
Youth	50.00
Other Supplies	
Office	200.00
Custodium	100.00
Social activities	300.00
Church Music	100.00
Vacation Bible School	200.00
Revival and Special Programs	600.00
Utilities	3500.00
Maintenance(repairs, custodium, lawn)	2500.00
3. Missions	
Cooperative Program	900.00
No. Roanoke Bapt. Assn.	200.00
Local Missions	<u>400.00</u>
TOTAL	25,268.00
Need per week	485.92
Need per month	2,105.67



**HALIFAX BAPTIST CHURCH**  
**BUDGET**  
**2001-2002**

**1. Salaries & Benefits**

**Pastor**

Salary	\$ 15,211.04
Expenses	3,149.64
	<hr/>
Total Pastor	\$ 18,360.68
Custodian	1,860.00
Music Director	4,420.00
	<hr/>
<b>Total Salaries &amp; Benefits</b>	<b>\$ 24,640.68</b>

**2. Operating Expenses**

Insurance on Buildings	\$ 1,500.00
Literature	800.00
Supplies	1,000.00
Church Music	200.00
VBS	300.00
Revival, Special Programs, etc.	900.00
Utilities	
Water	350.00
Electricity	1,200.00
Heat	2,000.00
Phone	550.00
Maintenance	5,000.00
	<hr/>
<b>Total Operating Expenses</b>	<b>\$ 13,800.00</b>

**3. Missions**

Cooperative Program	\$ 1,300.00
North Roanoke Baptist Association	600.00
Local	400.00

**Total Missions**

	\$ 2,300.00
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**4. Youth Program**

500.00

**5. Grand Total**

**\$ 41,240.68**

Need per Week	\$ 793.09
Need per Month	3,436.73
Need per Quarter	10,310.17



Jan - 8 - 1965

## Halifax Church Honors Guests

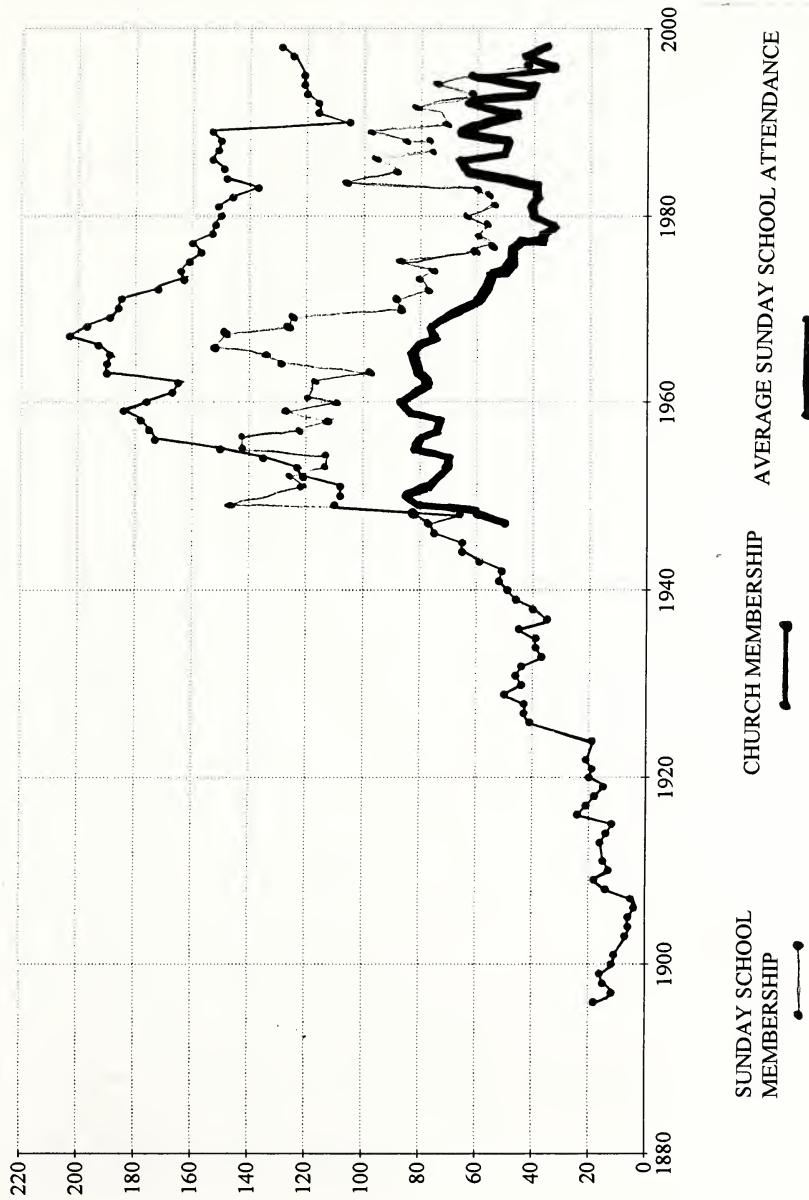
Halifax At the 11:00 o'clock worship service of Halifax Baptist Church on Sunday the youths of the community honored the oldest living member of the Baptist, Episcopal and Methodist churches. Mrs. Betty Coppedge has been a member of the Baptist church for 67 years. Miss Kitchen Birdsong presented the pin to Mrs. Coppedge. Mrs. Julia Tillery has been a member of the Episcopal church for 67 years. Miss Ann King presented the pin to Mrs. Tillery. Miss Ella Bradley has been a member of the Methodist church for over 70 years. Miss Ann Shaw presented the pin in honor of Miss Bradley. Miss Bradley was visited in the afternoon by friends and relatives at the Rest Home in Spring Hill where she is a patient.

"It is with great pleasure we honor these ladies who have given their lives, talents and time in service for Christ" said the Rev. Frank N. Beardon, Jr., pastor of the church.

A large crowd attended the service.



## CHURCH & SUNDAY SCHOOL MEMBERSHIP





July 27, 1949

## Halifax Baptist Church Plans Dedication Service

Halifax, July 30. — Although services have been held in the remodeled Baptist church here since March, and the work was fully completed a month ago, formal dedicatory services have been arranged for Sunday, Aug. 7.

That will be homecoming day and also preparation for a revival. For the morning service on that day, Dr. M. A. Huggins of Raleigh, executive secretary of North Carolina Baptist state convention, will be the principal speaker.

At noon, a dinner will be served on the grounds. In the afternoon the revival will be launched with the Rev. David Bobbit of Charlotte, pastor of Green Memorial church, as the preacher. He formerly lived at Cole's crossroads and is well known to the local congregation.

Music will be provided by a choir of 16 directed by Mrs. Charles Boykins.

The revival proper will start the night of Aug. 8, with services at 8 o'clock each night.

### \$20,000 Project

At a cost of \$20,000 the frame church has been completely remodeled and redecorated. The ceiling has been finished with celotex, which improves the acoustics. New light fixtures have been installed. In addition, four Sunday school rooms have been added. The frame church has been painted inside and out.

Memorial and appreciation windows have been installed. The memorials were given by

Mrs. N. L. Stedham in memory of her husband; Mr. Fenner of Rocy Mount and Halifax in memory of his wife, Clara F. Fenner; Mrs. Vera Bobbitt Draper in memory of her husband, Paul C. Draper.

Marcus Wright Perry, Mrs. Betty Brown Coppedge, Jonas W. and Anna Swanson Avent and Mr. and Mrs. Charles Boykins have given windows in appreciation. The latter couple provided two vestibule windows in appreciation of their adopted children, Helen Brown Boykins and Charles Hugh Boykins, Jr. Another window, a large one, was put in by the congregation in recognition of the help and encouragement given by Fletcher H. Gregory.

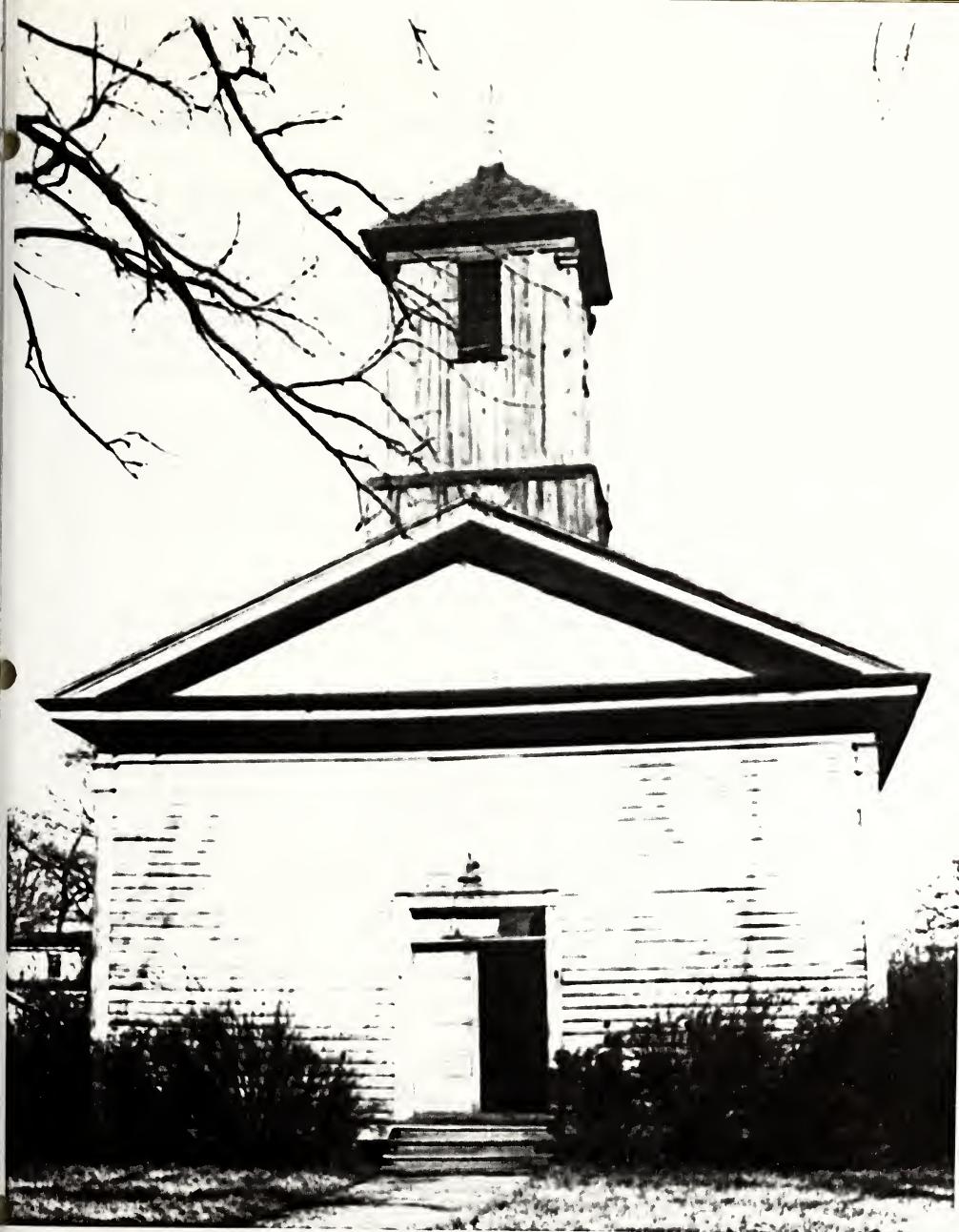
### Congregation Grows

Although a Wendell contractor was in charge, some of the work was donated. This included the electrical work by Coleman Best and some of the labor by R. H. Wright.

On the building committee were R. H. Wright, Mrs. Vivian Parks and Charles Boykins.

For the first time in its history, the church now has half time services of the pastor, the Rev. C. W. Kreamer. Formerly it had services only once a month. Since the Rev. Mr. Kreamer became pastor, almost four years ago, membership has increased from 54 to almost 100.







## Halifax Baptist Church      The Leaders

On the next few pages are listed many of known leaders of the Halifax Baptist Church. Some of the early leaders we do not know. Some we have missed despite our efforts. Some leaders prefer to work quietly in unnamed and unheralded positions. They wash the dishes, make the coffee, turn on the heat, pull the weeds, bake the cakes, call on the sick and low, fix the plumbing, make the phone calls, pray quietly and without fanfare for the new programs to work, and come and take part in those programs. Without them the church would not exist. We would like for all of these leaders to know that they are appreciated.

Other leaders perform different jobs, and work hard daily for the Lord. Their names also don't appear in these pages. They are the choir members, the Sunday School teachers, the greeters, the visitors, the mission leaders, the messengers, the assistants and the secretaries without whom the records for this continuation history would not have been possible. Although your names are not listed here, the church could not do without you.

Without these worker leaders the named leaders could not function. Although you may not be named, without you God's work at Halifax Baptist Church for all of these years could not have happened.

### KNOWN MUSIC DIRECTORS/ORGANISTS

HELEN B. BOYKIN  
JEAN ROWLAND

COLLEEN BUNTING  
AL ROBINSON  
OLLIE BENNETT

NORMA COOK  
GAY TWISDALE

### KNOWN BROTHERHOOD PRESIDENTS

CHARLES BOYKIN  
JAMES GOUTY  
CHARLES PITTMAN

GARY COOK  
DANNY HINNANT  
RONNIE TRIPP  
ELLIS VAUGHAN

WILBERT DICKENS  
W. M. MASHBURN  
CHARLIE WEBB

### KNOWN TRAINING UNION SUPERINTENDENTS (1955-1963)

CHARLES H. BOYKIN  
MRS. V. A. PARKS

FRED FOSTER  
MYRA SHUGART

ARTHUR MORRIS  
CHARLIE WEBB



**Halifax Baptist Church      The Leaders**

**Rev. Richard Tilman Vann was Pastor of Halifax Baptist Church from 1879-1880.** A sketch of his life is included in the previous papers.

**Rev. J. A. McKaughan was Pastor of Halifax Baptist Church from 1894-1897.** A sketch of his life is included in the previous papers.

**Rev. R. H. Herring was Pastor of Halifax Baptist Church from 1898-1900.** A sketch of his life is included in the previous papers.

**Rev. George Gustavus O'Neill was Pastor of Halifax Baptist Church from 1900-1901.** A sketch of his life is included in the previous papers.

**Rev. W. L. Gaskins was Pastor of Halifax Baptist Church from 1903-1904.** Despite many efforts, a sketch of his life has not been obtained.

**Rev. Albert Gee Wilcox was Pastor of Halifax Baptist Church from 1905-1906.** He returned as Pastor in 1910 for the second time. A sketch of his life is included in the previous papers.

**Rev. David E. Vipperman, Sr. was Pastor of Halifax Baptist Church from 1907-1909.** A sketch of his life was included in Haskins and Bearden.

**Rev. Albert Gee Wilcox was Pastor of Halifax Baptist Church from 1910-1921.** He was also Pastor from 1905-1906. A sketch of his life is included in the previous papers. In our archives is an obituary of this minister, who died while Pastor of our church. Included in this paper is a report of a memorial service held in the Halifax School in 1930, nine years after his death. Rev. Wilcox was evidently a very well loved man of God.

**Rev. J. G. Blalock is listed as Pastor of Halifax Baptist church in the 1921 report of the church to the Roanoke Baptist Association.** Some confusion is evident and more research may serve to clarify this situation. A Rev. Jesse Blalock wrote to Haskins in 1953 that he was Pastor of Roanoke Rapids and Rosemary Churches in 1913-15, and that a Rev. Joe G. or Y. Blalock was at Weldon at the same time. It is possible that this Weldon pastor sent in the report for the Halifax Baptist Church after the Rev. A. G. Wilcox died in April of 1921. It must have been confusing for everyone in those days to have ministers with names so similar!

**Rev. Robert L. Smith was Pastor of Halifax Baptist Church 1922-1923.** A sketch of his life was included in the previous papers.



## Friends Honor The Memory of Wilcox At Halifax Friday

SCOTLAND NECK, Aug. 5.—Several hundred friends and admirers of the late Rev. A. G. Wilcox met in the school auditorium in Halifax on Friday morning at 10:30 o'clock to honor and pay tribute to the memory of the spiritual servant of the Tar River Baptist Association who died April 16, 1921, but whose influence still lives in the communities in which he served.

Dr. W. W. Cullom of Wake Forest read the scripture after which H. Reed Miller, pastor of the Littleton Baptist church, offered a memorial prayer. E. R. Nelson of Henderson, secretary of the Tar River Baptist Association, which position was held by Rev. Mr. Wilcox from 1878 to the time of his death in 1921, told in an interesting way salient facts in the life of the deceased minister.

Mr. Nelson discussed the religious life of "the man of God" from the time he joined the church at the age of 19 to the time of his last sermon, when he was so old and weak that it was necessary for him to preach while sitting in a chair. He was then 77 years old. "He left the impress of character which was laid deep in the Christian religion in all the churches he served," said the speaker.

Mrs. Wilcox, widow of the beloved minister, was unable to attend the services but all six of the children and some of the grandchildren were in attendance.

Following Mr. Nelson's talk, Miss Frances White of Scotland Neck sang, "How beautiful upon the mountains."

In his memorial address Dr. Cul-  
lom said that he counted it an honor and a privilege to have a part in the exercises. He paid tribute to Rev. Wilcox for his spirit of humility, his clearness of life, high appreciation for people in humble circumstances, loyalty in bringing people to Christ, spirit of self-sacrifice and his faithfulness.

S. L. Blanton, pastor of the Baptist church in Louisburg, preached the memorial sermon, his subject being, "The Adventure of Faith." Rev. Mr. Blanton spoke of Mr. Wilcox as a pioneer, crusader, builder and hero. "Faith in men will give us power; faith in God will give us peace," said the speaker, "and may it be said of us as of Wilcox, 'We kept the faith.'"

A picnic luncheon was served on the church grounds and during the afternoon there was a series of short talks on what Mr. Wilcox and his work has meant to various individuals, churches and communities.

Among those appearing on the program were Hugh Johnson, Mrs. Kimball of Henderson, S. M. Gary of Halifax, and W. O. Roesser.

The Roanoke News, Weldon, N.C.

August 7, 1930



**Rev. George E. Spruill was Pastor of Halifax Baptist Church 1924-1925.** A sketch of his life was included in the previous papers.

**Rev. John T. Kirk was Pastor of Halifax Baptist Church 1925-1936.** A sketch of his life was included in the previous papers.

**Rev. C. E. Crawford was Pastor of Halifax Baptist Church 1936-1945.** Bearden included a sketch of his life in his paper in 1966, which was also included in Haskin's paper.

**Rev. C. W. Kreamer was Pastor of Halifax Baptist Church 1945-1954.** A sketch of his life was written in the Haskins and Bearden papers.

**Rev. Yates Woodrow Campbell was pastor of Halifax Baptist Church 1954-1958.** A native of Lincoln County, he was married to Mary Wise and they were the parents of three sons, Walter, Pratt, and Scott. According to his obituary in the Gaston Baptist Association Minutes of 1991, Yates Campbell came to Gastonia to work at Parkdale Mills in 1938. Serving as a tail gunner on a B-29 in the Army Air Corp in World War II, he made a commitment to the Lord. He was a graduate of Gardner Web College, Limestone College, Wake Forest University and Southeastern Baptist Theological Seminary. In addition to his service at the Halifax and Dawson Baptist Churches, he was also pastor of Knightdale Baptist Church in Knightdale and Loray Baptist Church in Gastonia. He served as Director of Christian Social Ministries in Gaston Association from 1972-1983. He might be called a Builder/Minister, since during his pastorates a pastorum was constructed at Halifax, a church at Dawson, a parsonage at Knightdale, and an education building at Loray. Rev. Campbell died on April 6, 1991.

**Rev. Charles Bartholomew was Pastor of Halifax Baptist Church from 1958-1961.** He is a native of Durham County and received his education in schools there, attended Duke University and Southeastern Theological Seminary in Wake Forest. He and his wife Grace (deceased 1997) were the parents of a son and daughter and two grandchildren. Rev. Bartholomew married Annie Doles in May of 2001. Rev. Bartholomew has been Pastor of Tillery Baptist Church for many years. He was well known as a qualified painter for many years and currently he is affiliated with Brekenridge Retirement and Independent Living Center in Rocky Mount.

**Rev. Gerald Ross Lawton was the Pastor of Halifax Baptist Church from 1962-1964.** A sketch of his life was included in the Bearden Paper of 1966.

**Rev. Frank N. Bearden, Jr. was Pastor of Halifax Baptist Church from 1964-1967.** Rev. Bearden included a sketch of his own life in his expanded paper prepared for Homecoming 1966. This is the paper that is referred to often in this continuation.

**The Rev. Glenn Kessler was Pastor of Halifax Baptist Church from 1967-1968.** He was born in Utica, N.Y. in 1926 and attended the University of Miami and graduated from Stetson University in Florida. While serving in the U. S. Navy for two years, he spent



the time mostly in the Pacific Theater during World War II. While he was at Halifax he was attending Southeastern Baptist Seminary in Wake Forest. He married Mary Wynne and they are the parents of Ruth, a Kindergarten Teacher and Ann, a Social Worker, and have three granddaughters . Rev. Kessler has been Pastor of several American Baptist Churches in his home state of New York, including Reading Community Center, Calvary Baptist in Schenectady, First Baptist Church of Middleton, and New Port First Baptist. He retired in 1991 and has enjoyed learning to play the harmonica and even attended the International Harmonica Convention. He and Mrs. Kessler have recently attended a reunion of his Navy Shipmates. They are enjoying retirement in Utica, N.Y.

**Rev. J. Ray Allen was Pastor of Halifax Baptist Church from 1969-1970.** He attended Southeastern Seminary while in Halifax. He and his family moved to Georgia from Halifax. We have been unable to find Rev. Allen, although we did talk to one very nice Rev. Ray Allen from Virginia!

**Rev. William Caswell Medlin, Pastor of Halifax Baptist Church 1971-1981,** was interim pastor of Weldon Baptist Church for seven months prior to coming to Halifax. Rev. Medlin was a graduate of Mars Hill College, Wake Forest College, and Southwestern Baptist Theological Seminary in Texas. Rev. Medlin was the father of three children, Cathy, Luann, and Billy. While pastor at the churches at Halifax and Dawson, Rev. Medlin also taught in the local elementary school. Undine Barnhill records in her History of Dawson Baptist Church that "He did much good scriptural preaching...and was very conscientious in his service both as preacher and pastor. He was always glad to give a word of encouragement or comfort". Rev. Medlin spent quite a bit of his time ministering to inmates in nearby prison units, writing letters and contacting their families as well. He held pastorates at churches in North and South Carolina for 52 years before his death in February of 1993.

**Rev. Bob Belford was the Pastor of Halifax Baptist Church from 1981-1983.** He was a student at Southeastern Theological Seminary at Wake Forest during that time. After leaving Halifax Rev. Belford was Pastor at Enon Baptist Church for eight years. He is Pastor of Atlantic Baptist Church in South Florida in the fall of 2001, where he has been for ten years. He continues his interest with rescue work as Volunteer Chaplain for Margate/Coconut Creek Fire Rescue, and also serves on the Ethics Committee of NW Regional Medical Center. His wife Connie is a nurse with Cleveland Clinic in Weston, Florida and their son Bobby is now in college preparing to become a firefighter/paramedic. Rev. Belford earned a doctorate in ministry from Luther Rice Seminary.

**Rev. Thomas C. Henderson was Pastor of Halifax Baptist 1983-1985.** He was born in 1955 in Clinton, S. C. and grew up on the famed Biltmore Estates in Asheville, N. C. where his father was in charge of the dairy. He graduated from Clemson University with a BS in Agriculture and from Southeastern Seminary in Wake Forest with a Masters of Divinity. In the fall of 2001 he is a dissertation short of a doctorate from Erskine Theological Seminary in Due West, S. C. Rev. Henderson is currently the Sustainable and Urban Agriculture Consultant to the General Board of Global Ministries of the United



Methodist Church. He currently lives in Greenville, S. C. While pastor at Halifax and Dawson Churches, Rev. Henderson “felt strongly led of our Lord to lead the two churches to full-time status”.

**Dr. Raymond Rowland, Pastor of Halifax Baptist Church 1985-1988**, was born in Nashville, Tennessee in 1929. He was married to Betty Jean Orren of Troutman, N. C. in 1950 and they have 3 children; Mike is a prison chaplain, Richard a pilot, and Judi is an emergency room nurse. An Air Force veteran, Dr. Rowland served in the Korean War. He received a B. S. in Chemistry from Carson Newman College in Tennessee, and several Theology degrees from the International Seminary in Plymouth, Florida, including a Doctor of Divinity. Dr. Rowland preached his first sermon in 1949, served in Belize with foreign mission service, worked 10 years in Home Missions helping to start new Southern Baptist Churches in Columbus, Ohio, and ministered at churches in Virginia, West Virginia, and North Carolina. Since leaving Halifax, Dr. Rowland has served at First Baptist Church in Nebo, N. C. and Riverside Baptist Church in Morganton, N. C. While at Halifax and other churches, he provided over 50,000 sermon tapes free to the public. He continues to pastor at Riverside Baptist Church in the fall of 2001.

**Rev. Luther James Matthews, Pastor of Halifax Baptist Church from 1988-1990**, was born in 1911 in Duplin County, N. C. He graduated from Mars Hill College and Wake Forest University, accepting the Lord’s call to pursue His ministry in 1931. Rev. Matthews was married to Wilma Fussell (deceased 1976) and they were the parents of three children. For over twenty five years he held pastorates in the Winston-Salem area. He also ministered at First Baptist Church in Washington, N. C. for nine years and Community Center near Halifax and Corinth Baptist Church in Rose Hill for four years each. Rev. Matthews was married to Dorothy Hedgepeth Williams in September of 1977 and retired “officially” in 1978. From that date until his death in 1992 he did just as much work for the Lord as before his “retirement”. It was during this time that Rev. Matthews came to Halifax Baptist as Interim Pastor and continued as Pastor. He also was Interim at many other churches, including South Rosemary and First Baptist of Roanoke Rapids, Hickory Baptist, Roanoke Baptist as Interim and Pastor, and Community Center as Pastor. In addition to this he conducted many revival services and even found time for two five-month tours and one six-month tour in Guam to serve as Interim for Missionaries there to have furloughs! We were delighted that he retained his membership in the Halifax Baptist Church and that his wife and fellow missionary Dorothy remains as a member of our church.

**The Rev. Billy R. Howell, Pastor of Halifax Baptist Church from 1990-1995**, was born in Rocky Mount, N. C. in 1941. Married to Mary Ann Mooney of Houston, TX, in 1964, he is the father of five children, including Andrew and Alicia, who were in Halifax with their parents. Rev. Howell was ordained in 1966 and graduated from Chowan College, Wake Forest University, and Southeastern Seminary. He has done graduate studies at the University of Minnesota, Wichita State University, and Governors State University. Pastorates at Rileyville Baptist Church in Rileyville, VA, First Baptist Church in Quincy, IL., Seatonville Congregational Church Independent in Seatonville, IL., Halifax



Baptist Church in Halifax, N. C., and Interim Pastorate at Community Center Baptist Church near Halifax, N. C. While ministering to these congregations, Rev. Howell also taught fifth grade, was Manager of a Halfway House in Quincy, IL, and was employed by Quad-County Counseling Center in Princeton, IL. in various substance abuse positions. Since 1988 he has been employed as Substance Abuse Counselor and Coordinator at the Halifax County Mental Health Center/Riverstone in Roanoke Rapids, N. C.

**The Rev. John E. Johnson was Pastor of Halifax Baptist Church from 1995-1996.** He was attending Southeastern Theological Seminary in Wake Forest at that time. He and his wife Ruth Ann returned to their home state of Florida when they left Halifax. In the fall of 2001 Rev. Johnson is Pastor of Wellswood Baptist Church in Tampa, Florida.

**The Rev. Jimmy Jarrell, Pastor of Halifax Baptist Church 1996-2000,** was born in 1940 in Goldsboro, N. C. and raised in New Bern. He and his wife, the former Alice Faye McKeel of Bethel, N. C., were married in 1958 and have two children, William Allen, a Baptist Minister, and Alicia Faye, a nurse. Rev. Jarrell retired from the U. S. Army in 1985 after 23 years in the Navy and Army and received a call to the ministry that same year. He attended Southeastern Baptist Theological Seminary in Wake Forest. His pastortates have been at Wood Baptist Church in Franklin County, 1986-1988, Neuse River Baptist Church in New Bern 1988-1991, Centerville Baptist Church in Franklin County 1991-1993, First Baptist Church of Gaston 1993-1996, Halifax Baptist Church in Halifax 1996-2000, and Harrellsville Baptist Church of Harrellsville, . 2000-. All of these churches are in North Carolina.

**Rev. Peter John Gawda came to Halifax Baptist Church as Pastor in 2001.** He was born in 1948 and received a BA from Mississippi College in Clinton, Mississippi and did graduate work at New Orleans Baptist Theological Seminary and Luther Rice Seminary and is currently working on a Master of Divinity Degree from Southeastern Baptist Theological Seminary in Wake Forest. He was married to Cheryl Darlene Robidoux in 1995. Rev. Gawda retired in 1998 after spending 20 years in the U.S. Navy. He was called to preach while still in the Navy, and took advantage of opportunities to preach and to further his education. He was ordained by Oak Park Baptist Church in New Orleans, LA in 1998 and has served as Associate Pastor, First Baptist Church of St. Rose, LA from September 1997-May 1998, and as Pastor of Spring Lake Baptist Church in Williford, Arkansas from September 1998-October 2000.

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145

BUDGET OFFERING

**Halifax Baptist Church**

HALIFAX, N. C.

JUN 1ST SUN

NAME .....

AMOUNT \$ .....

If used in Sunday School, fill in spaces below

Visits ..... CLASS .....

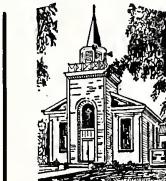
Phone Calls ..... DEPT. ....

Letters ..... Present On Time

Carries ..... Bible Offering

Total Contacts ..... Lesson Preaching

20% 10% 10% 10% 30% 20%



18  
46  
16  
36  
1  
115

RALEIGH  
BAPTIST BOOK STORE



## KNOWN DEACONS OF HALIFAX BAPTIST CHURCH

APPLEWHITE, R. L.  
AVENT, J. W.  
BEST, W. COLEMAN  
BOYKIN, HELEN BROWN (MRS. C. H., JR.)  
BOYKIN, SR., CHARLES H.  
BUTLER, PAMELIA (MRS. GERALD)  
COOK, GARY  
COOK, NORMA NEWTON (MRS. GARY)  
DICKENS, WILBERT  
DICKENS, WINFORD B.  
DRAPER, VERA (MRS. P. C.)  
DUNN, R. L.  
EDWARDS, LESTER  
FOSTER, JR., FRED  
GOUTY, JAMES  
GARRIS, W. IRA (PETE)  
HINNANT, ARTHUR L.  
HINNANT, DANNY  
HINNANT, VENNIE (MRS. ARTHUR)  
KIGHT, DEAN  
KING, DOROTHY A. FAUCETTE (MRS. H. M.)  
LANDEN, JR., JOE  
LAWRENCE, MANFORD (CHIP)  
LIMER, GARLAND (SONNY)  
MASHBURN, W. M.  
MILAN, PHILIP  
MORRIS, ARTHUR E.  
MORRIS, MILDRED (MRS. ARTHUR)  
PAGE, MILDRED (MRS. W. E.)  
PARKS, V. A.  
PEEDIN, CLYDE D.  
PERRY, CRAIG  
PERRY, MARCUS  
PERRY, MARCUS W.  
PHILLIPS, R. DOUGLAS  
PITTMAN, HUGH C.  
PITTMAN, JACK A.  
PITTMAN, LARRY  
PITTMAN, NORWOOD  
ROBINSON, AL  
SHUGART, JR., M. W.  
STEDMAN, N. L.  
STRICKLAND, JR., RAY  
TAYLOR, KATHLEEN (MRS. J. C.)  
TRIPP, BENJAMIN RONNIE  
TRIPP, JEAN (MRS. RONNIE)  
TURNER, JR., ALBERT  
TURNER, M. A.  
TURNER, MIKE  
TWISDALE, GWEN (MRS. KEN)  
TWISDALE, KENNETH  
VAUGHAN, ELLIS  
VAUGHAN, MARGARET (MRS. ELLIS)  
WEBB, CHARLIE  
WHEELER, G. D.  
WHEELER, GENE  
WHITEHEAD, JACK  
WHITLEY, MARVIN  
WRENN, BETTY JO  
WRIGHT, ROBERT H.

## KNOWN TRUSTEES OF HALIFAX BAPTIST CHURCH

APPLEWHITE, R. L.  
BARKLEY, W. D.  
BOYKIN, SR., CHARLES H.  
DICKENS, WINFORD B.  
LANDEN, JR., JOE  
PEEDIN, CLYDE D.  
PHILLIPS, R. DOUGLAS  
PITTMAN, HUGH C.  
POPE, J. R.  
POWELL, E.  
VAUGHAN, ELLIS  
WRIGHT, ROBERT H.



**KNOWN SUNDAY SCHOOL DIRECTORS of  
HALIFAX BAPTIST CHURCH**

BOYKIN, CHARLES H.	PEEDIN, CLYDE D.
COBB, JAMES W.	PERRY, M. W.
DICKENS, WINFORD B.	PERRY, MARCUS
FARRIER, WALTER P.	PHILLIPS, R. DOUGLAS
FOSTER, FRED	PITTMAN, HUGH C.
HINNANT, ARTHUR L.	PITTMAN, LARRY
HINNANT, DANNY	SATER, MISS FANNIE
LANDEN, JR., JOE	STORY, J. M.
LIMER, GARLAND (SONNY)	VAUGHAN, ELLIS
MILLIKIN, D. J.	WRIGHT, ROBERT H.
MORRIS, ARTHUR E.	

**KNOWN CLERKS OF HALIFAX BAPTIST CHURCH**

APPLEWHITE, R. L.	KIGHT, JOYCE (MRS. DEAN)
BOYKIN, HELEN B. (MRS. C. H.)	LANDEN, SARA H. (MRS. JOE, JR.)
BRINKLEY, J. F.	LIMER, DEBRA (MRS. SONNY)
COBB, MRS. J. W.	McKAUGHAN, REV. J. A.
DICKENS, VIVIAN (MRS. WILBERT)	STORY, J. M.
HERRING, REV. R. H.	

**KNOWN TREASURERS OF HALIFAX BAPTIST CHURCH**

BOYKIN, HELEN B. (MRS. C. H.)	FLEMING, MAUDE
BRYANT, RUTH (MRS. I. P.)	PHILLIPS, R. DOUGLAS
DRAPER, VERA (MRS. PAUL)	PITTMAN, DOROTHY (MRS. JACK)
FLEMING, MAUDE	

**KNOWN WMU PRESIDENTS OF HALIFAX BAPTIST CHURCH**

AVENT, MRS. J. W.	MATTHEWS, DOT (MRS. LUTHER)
BOYKIN, HELEN B. (MRS. CHARLES)	NEWSOM, MRS. FRANK H.
DRAPER, VERA (MRS. P. C.)	PAGE, MILDRED (MRS. W. E.)
GRIFFIS, ANN PARKER	PITTMAN, DOROTHY (MRS. JACK)
HINNANT, VENNIE (MRS. ARTHUR)	SHUGART, MYRA (MRS. M. W., JR.)
KREAMER, MRS. C. W.	TAYLOR, KATHLEEN (MRS. JAKE)
LANDEN, SARA H. (MRS. JOE, JR.)	WHITEHEAD, JESSIE (MRS. JACK)
LIMER, DEBRA (MRS. SONNY)	



BALLOT FOR ELECTION OF DIACONATE

DEACONS NOW SERVING: W. B. Dickens 66-69\*  
 Arthur Morris 66-69\*  
 Hugh Pittman 66-69\*  
 Marcus Perry 67-70

Pete Harris 67-70  
 Jack Pittman 67-70  
 Arthur Hinnant 68-71  
 Clyde Feedin 68-71

\*These men will rotate off the Diaconate this year, however, we will only vote for two this year. Put a mark (X) by the name of the two persons you wish to vote for.

The following people are over twenty-one years of age and resident members of our church and are available to serve. (If a name has been omitted, it was done by mistake.)

Mrs. J. W. Avent	Mrs. Pete Harris	Mr. J. S. Pope
Mr. Ryan Barnhill	Mrs. W. D. Hawkins	Mrs. J. S. Pope
Mrs. Ryan Barnhill	Mrs. Arthur Hinnant	Mr. Elliott Pope
Mr. Wayne Barnhill	Mr. John Hopkins	Mr. Douglas Rogers
Mr. W. C. Best	Mrs. John Hopkins	Mrs. Douglas Rogers
Mrs. W. C. Best	Mrs. D. W. Keeter	Mr. L. L. Saart
Mrs. Paul Birdsong	Mrs. H. M. King	Mrs. L. L. Short
Mr. C. H. Boykin	Mr. Joe Landen, Jr.	Mrs. Ray Strickland
Mrs. C. H. Boykin	Mrs. Joe Landen, Jr.	Mrs. J. C. Taylor
Mr. C. H. Boykin, Jr.	Mrs. Joe Landen, Sr.	Mr. M. A. Turner
Mr. I. P. Bryant	Mr. Randolph (Pete) Landen	Mrs. M. A. Turner
Mrs. I. P. Bryant	Mrs. Randolph Landen	Mr. Robert Turner
Mr. R. T. Burgess	Mr. W. M. Mashburn	Mr. Robin Turner
Mrs. Russell Burnette	Mrs. Arthur Morris	Mr. Kenneth Twisdale
Mr. Ben Collins	Mrs. Gloria Edwards Myrick	Mrs. Kenneth Twisdale
Mrs. Ben Collins	Mr. Clifton Neathery	Mr. Kenneth Twisdale
Mrs. W. B. Dickens	Mrs. H. M. Neathery	Mrs. Kenneth Twisdale
Mrs. P. C. Draper	Mrs. P. T. (Virginia) Neathery	
Mr. R. L. Dunn, Jr.	Mrs. W. E. Page	Mr. Ken Twisdale
Mrs. R. L. Dunn, Jr.	Mrs. Clyde Feedin	Mr. Mark Twisdale
Mrs. R. L. Dunn, Sr.	Mr. J. E. Pittard	Mrs. S. E. Warren
Mr. Lester Edwards	Mrs. Hugh Pittman	Mr. G. D. Wheeler
Mrs. Lester Edwards	Mr. H. M. Pittman	Mrs. G. D. Wheeler
Miss Maude Fleming	Mrs. Jack A. Pittman	Mrs. W. C. Whitley
Mrs. Faye Whitehead Graham	Mr. Larry Pittman	Mrs. Jack Whitehead
Miss Ann Griffis	Mrs. Larry Pittman	Mr. Jack Whitehead
Mr. Ivey Hale	Mr. Norwood Pittman	Mr. R. H. Wright
Mrs. Ivey Hale	Mrs. Norwood Pittman	Mrs. R. H. Wright
		Mr. E. L. DeBerry

Please mark your ballot carefully. Be sure the (X) is exactly opposite the name of the person for whom you are voting.



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

ALLEN, MARILYN (MRS. J. RAY)	1969 L	1970 L
ALLEN, REV. J. RAY	1969 L	1970 L
ALSTON, DEBBIE (MRS. REGINALD)	DEC 1984 L	
ALSTON, REGINALD	DEC 1984 L	
APPLEWHITE, R. L.	1947	1961 D
ASKEW, HAYES CRAWLEY NEATHERY	OCT 1969 L	SEP 1990 L
AUSTIN, LIZ	DEC 1993 B	
AUSTIN, TONY	DEC 1993 B	
AVENT, ANNA (MRS. J. W.)	1947	1982 D
AVENT, EDITH		
AVENT, EFFIE	1949	
AVENT, J. W.	1947	1967 D
AVENT, MRS. W. P.		1953 D
AYCOCK, SANDRA STOCKS (MRS. WM.)	1957 B	MAY 1966 L
AYCOCK, WM. (BILLY)	1963 B	MAY 1966 L
BAKER, ALICE DAIR HALE		MAR 1989 L
BAKER, MARY N.		1950 D
BANKS, ALIVIA (SHUGART)	MAR 1948 L	APR 1976 L
BANKS, JR., MRS. C. H.		APR 1948 L
BARBEE, JUDY HINNANT EVANS	1990	1994 PF
BAREFOOT, PAULINE BIRDSONG	1954 B	
BARKLEY, PAMELIA (BUTLER)	SEP 1973 L	
BARNHILL, CECIL WAYNE	1949	
BARNHILL, CHARLES	1955 B	
BARNHILL, DIANNE (WHITLEY)	1954 B	JAN 1971 L
BARNHILL, GEORGE	1949	1990
BARNHILL, LARA ANN (FLOWERS).	AUG 1984 B	
BARNHILL, MRS. RYAN	MAY 1956 L	1969 D
BARNHILL, RYAN	MAY 1956 L	1974 D
BARTHOLOMEW, MRS. CHARLES	SEP 1958 L	1961 L
BARTHOLOMEW, REV. CHARLES	SEP 1958 L	1961 L
BAZEMORE, EVELYN BEST (MRS. BILL)	1949	1972 L, 1991 D
BEARDEN, DAVID TERRELL (TERRY)	DEC 1964 L	JUL 1967 L
BEARDEN, JR., REV. FRANK N.	NOV 1964 L	SEP 1967 L
BEARDEN, MABEL (MRS. FRANK)	NOV 1964 L	SEP 1967 L
BEARDEN, TIMOTHY DALE	NOV 1964 L	
BELFORD, CONNIE (MRS. BOB)	MAY 1981 L	NOV 1983 L
BELFORD, REV. ROBERT S. (BOB)	MAY 1981 L	NOV 1983 L
BELLAMY, DEBRA GRAHAM	AUG 1966 B	OCT 1974 L
BENNETT, RHONDA	1997 L	
BEST, COLEMAN	1949	D
BEST, EVELYN (BAZEMORE)	1949	1972 L, 1991 L
BEST, JR., COLEMAN	1956	1974 D
BEST, MARGARET JANE (MRS. COLEMAN, JR.)	1960 B	OCT 1975 L
BEST, MARGO LYNN	1963 B	
BEST, MRS. W. C.	1949	1973 D
BEST, W. C.	1949	1978 D
BIRDSONG, ELOISE		
BIRDSONG, KITCHIN (PRICE)	1958 B	
BIRDSONG, PAUL K.	1948 PF	1983 D
BIRDSONG, PAULINE (BAREFOOT)	1954 B	
BIRDSONG, VIVIAN (MRS. PAUL)	1948 PF	1994 D
BIRDSONG, WILLIAM THOMAS	1963 B	APR 1992 D
BLA??(SP), JOYCE	1949 L	



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

BLACKMAN, JOYCE (SMITH)	SEP 1949 L	OCT 1951 L
BOYKIN, CHARLES H.	1947	1988 D
BOYKIN, HELEN BROWN (MRS. C. H.)	1947	1996 D
BOYKIN, HELEN BROWN (WOODARD)	1954 B	SEP 1964 L
BOYKIN, JR., CHARLES H.	1954 B	APR 1983 L
BRIDGES, BILLY	1956 B	1960
BRIDGES, LOIS MORRIS	1951 B	1960
BRINKLEY, J. F.	1896	
BRINSON, MRS. SAM	1948	1949
BRYAN, BRENDA KING	AUG 1966 B	JUN 1988 L
BRYANT, ELOISE	1956 B	1990
BRYANT, I. P.	JUN 1949 L	1975 D
BRYANT, RUTH (MRS. I. P.)	APR 1955 L	D
BUGG, CHRISTINE R. PEEDIN (MRS. HUGH)	OCT 1958 L	
BURGESS, ANNA AVENT (MRS. R. T.)		1982 D
BURGESS, R. T.	MAY 1952 L	1974 D
BURNETTE, ALICE (MRS. RUSSELL)	MAY 1955 B	D
BUTLER, PAMELIA BARKLEY (MRS. GERALD)	SEP 1973 L	
CAMPBELL, MARY WISE (MRS. YATES)	SEP 1954 L	JUN 1958 L
CAMPBELL, PRATT	SEP 1954 L	JUN 1958 L
CAMPBELL, REV. YATES W.	SEP 1954 L	JUN 1958 L
CAMPBELL, WALTER	SEP 1954 L	JUN 1958 L
CARROL, IRENE	1965	
CASH ?, GLADYS		
CASPER, DOROTHY WARREN		NOV 1958 L
CAUDLE, SARA	JUN 1994 B	
CHANCE, H. H.	SEP 1954 L	1960
CHANCE, MRS. H. H.	SEP 1954 L	1960
CLARK, HAZEL PITTMAN		1990
CLAY, THELMA HASKINS	1958 B	AUG 1968 L
COBB, JAMES W. (PETE)	1947	DEC 1950 L
COBB, MRS. JAMES W. (PETE)	1947	DEC 1950 L
COGGSDALE, WANDA (WILSON)	JUN 1989 L	AUG 1990 L
COLEMAN, JACKIE (MRS. W. B.)	DEC 1983 L	
COLEMAN, W. B. (BILL)	DEC 1983 L	
COLLINS, BENJAMIN WRIGHT	1964 B	1990
COLLINS, DORIS FORD (MRS. BEN)	FEB 1964 L	1994 L
COLLINS, SHEILA	OCT 1973 B	
COOK, CASEY	JUL 1992 B	
COOK, GARY	JUN 1979 L	
COOK, NORMA NEWTON	JUN 1979 L	
COPELAND, HAROLD		SEP 1954 L
COPELAND, J. W.		SEP 1954 L
COPELAND, MRS. J. W.		SEP 1954 L
COPPEDGE, BETTIE B.	1937 B	1969 D?
COPPEDGE, BETTY BROWN (MRS. W. F.)	1898	1969 D?
COPPEDGE, MRS. C. H.	1948	
COPPEDGE, MRS. CHARLES	1949	MAR 1965 L
COPPEDGE, SQUEEZER (MRS. HUGH PITTMAN)	1949	1953 L, 1988 D
CORREN, DONNA PITTMAN (MRS. SCOTT LEE)	OCT 1980 B	
COUNCIL, BETTY JANE (JONES)	MAY 1955 L	APR 1964 L
COUNCIL, JR., L. M.	MAY 1955 L	JUN 1962 L
COUNCIL, L. M.	1956 B	1960 L
COUNCIL, LESTER		JUN 1969 L



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

	1956 B	1960
COUNCIL, MARJORIE	MAY 1955 L	MAY 1960 L
COUNCIL, MRS L. M.	1956 B	
COWAN, LEWIS	1956 B	
CRAWFORD, REV. C. E.	1936	1945
CRAWLEY, HAYES (NETHERY) (ASKEW)	OCT 1969 L	SEP 1990 L
CURTIS, HAL LAYNE	MAY 1965 L	SEP 1965 L
CURTIS, LINDA NICHOLS (MRS. HAL L.)	MAY 1965 L	SEP 1965 L
DANIELS, BRUCE	1963 B	
DAVIS, TERRI WHEELER (MRS. RICKY)	OCT 1973 B	NOV 1984 L
DeBERRY, E. L.	SEP 1968 L	1974 D
DeBERRY, YVONNE (WOLLETT)	1948	JUN 1957 L
DICKENS, KIMBERLY SUSAN	SEP 1967 B	JUN 1988 L
DICKENS, ROSA H. (MRS. WINFORD B.)	MAY 1951 L	JAN 1982 L
DICKENS, SHERRY	SEP 1967 B	1990 CATHOLIC
DICKENS, VIVIAN	1998 B	
DICKENS, WILBERT	1998 B	
DICKENS, WINFORD B.	MAY 1951 L	JAN 1982 L
DRAPER, MRS. PAUL C.	1949	
DRAPER, VERA B. (MRS. PAUL C.)	1950	FEB 1973 L
DUNLEVY, DENISE RUPE (MRS. KEITH H.)	MAR 1985 L	JAN 1993 L
DUNLEVY, KEITH HARDING	MAR 1985 L	JAN 1993 L
DUNN, BIRDIE (MRS. R. L., JR.)	FEB 1956 L	
DUNN, DAVID	1962 B	MAY 1981 L
DUNN, JR., R. L.	FEB 1956 L	1970 D
DUNN, JULIA (MRS. DAVID)		MAY 1981 L
DUNN, SR., MRS. R. L.	DEC 1958 L	1973 D
DUNN, SR., R. L.		1973 D
EATON, EMILY P.		
EDMONDSON, BRENDA STOCKS		1990
EDMUNDSON, J. T.	1896	
EDWARDS, BENNIE		
EDWARDS, BETTY (MEDLIN)	1963 B	SEP 1984 L
EDWARDS, BOB		
EDWARDS, DANA	DEC 1991 B	
EDWARDS, DEBBIE	OCT 1980 B	
EDWARDS, FAYE (MRS. LONNIE)	1985	
EDWARDS, GLORIA JEAN (MYRICK)	1958 B	JAN 1981 L
EDWARDS, HOLLY	DEC 1991 B	
EDWARDS, LESTER Z.	APR 1955 L	
EDWARDS, OLIVE (MRS. LESTER)	APR 1958 L	
ELIAS, ARTIE	MAR 1984 B	
ELIAS, JOEY	NOV 1990 B	AUG 1992 L
ELIAS, RITA HARRIS (MRS. ARTIE)	1991	
ELIAS, SHERYL (MRS. ARTIE)	MAR 1984 B	AUG 1992 L
ELLIS, CAROLYN WELLS		1990
ELLIS, SANDRA (MRS. DOUGLAS ROGERS)	1965 L	SEP 1970 L
ELMORE, GRACE WHITEHEAD (MRS. JOHN I.)	JAN 1985 L	SEP 1988 L
EURE, MRS. WILLIAM	1937 L	abt 1938 L
EVANS, JUDY HINNANT (MRS. RUDY)	1990	1994 PF
EXUM, SHERWOOD	1937 B	1954 L
FARRIOR, ELGIA (MRS. WALTER P.)	1950 B	1952 L
FARRIOR, WALTER P.	1950 L	1952 L
FAUCETTE, DOROTHY ANN (KING)	APR 1959 L	
FENNER, CLARA FERESEE (MRS. JOHN H.)	1877 ?	1932 D



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

FEREBEE, CLARA (MRS. JOHN H. FENNER)	1877 ?	1932 D
FLEMING, MAUDE	OCT 1958 L	FEB 1980 L
FORD, DORIS (COLLINS)	FEB 1964 L	1994 L
FOSTER, ANN G. (MRS. FRED T.)	SEP 1960 L	
FOSTER, FRED T.	SEP 1960 L	
GAFFORD, IDA (MRS. J. C.)		DEC 1952 L
GARIBALDI, MRS. INDIANNA	????	
GASKINS, REV.	1903	1904
GAUR, DOROTHY (STRICKLAND ?)	NOV 1953 L	
GAWDA, CHERYL	MAY 2001 L	
GAWDA, CHERYL ROBIDOUX (MRS. PETER J.)	2001	
GAWDA, REV. PETER JOHN	MAY 2001 L	
GAWDA, REV. PETER JOHN	2001	
GODFREY, CLARA HARRIS	FEB 1966 L	JAN 1979 L
GOFFORD, IDA (MRS. J. C.)		DEC 1952 L
GOODE, FRANCES (MRS. CHARLES PATRICK)	FEB 1965 L	
GOUTY, GAIL (MRS. JAMES)	MAR 1984 B	OCT 1991 L
GOUTY, JAMES	MAR 1984 B	OCT 1991 L
GRAHAM, DEBRA (BELLAMY)	AUG 1966 B	OCT 1974 L
GRAHAM, FAYE WHITEHEAD (MRS. BILL)	1949	JUL 1972 L
GRAHAM, LYNN	SEP 1967 B	JUL 1972 L
GRiffin, MRS. O. B.	MAR 1962 L	OCT 1963 L
GRIFFIS, ANN PARKER	JAN 1952 L	
HALE, ALICE (MRS. IVEY S.)	NOV 1965 L	OCT 1972 L
HALE, ALICE DAIR (BAKER)	SEP 1967 B	MAR 1989 L
HALE, IVEY S.	NOV 1965 L	JUN 1978 L
HALE, JAMES	1949 PF	
HALE, THERESA (HINNANT)	NOV 1983 L	
HAMM, KATE	DEC 1998 L	
HAMM, KEITH	DEC 1998 L	
HANCOCK, SARA (LANDEN)	1948 B	
HARGROVE, C. E.		
HARGROVE, MRS. C. E.		AUG 1938 D
HARLOW, CLARA		1954 L
HARPER, GLADYS (MRS. AL)	1949	1966 L, 1983 D
HARRIS, BARBARA WEBB		MAR 1976 L
HARRIS, CANDACE	JUN 1976 B	JAN 1979 L
HARRIS, CLARA ISLES (MRS. PETE)	FEB 1966 L	JAN 1979 L
HARRIS, JANIE (LANDEN)	FEB 1982 B	MAR 1989 L
HARRIS, RITA (ELIAS)	SEP 1967 B	
HARRIS, SUGAR	1991	
HARRIS, WILLIAM IRA (PETE)	FEB 1966 L	1975 D
HARSH, MARGIE COUNCIL		JUL 1971 L
HASKINS, BUD		1954 L
HASKINS, EDNA JEANETTE	1949 PF	
HASKINS, HARRY RANDOLPH	1949 PF	1954L, 1957L, 1961L
HASKINS, JEANETTE		1954 L
HASKINS, LESSIE GAY (MRS. W. D.)	1953 B	MAY 1977 L
HASKINS, THELMA (CLAY)	1958 B	
HASKINS, WESLEY	1949 PF	SEP 1954 L
HASTING, E. A.	1949	NOV 1966 L
HASTINGS, BOBBY R.	1949	MAY 1960 L
HASTINGS, MARY ELLEN	1949	
HASTINGS, MRS. E. A.	1949	



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

HAVEL ?, MARGARET	1958 B	
HAWKINS, DONNA PITTMAN	OCT 1980 B	
HAWKINS, III, RICHARD	JUN 1986 L	SEP 1989 L
HAWKINS, STEPHANIE	NOV 1995 B	
HEDGEPETH, DOROTHY (WILLIAMS) (MATTHEW)	JUL 1988 L	
HENDERSON, REV. TOM	1983 L	JUL 1985 L
HENDERSON, VICKI (MRS. TOM)	1983 L	JUL 1985 L
HERRING, REV. R. H.	1898	1899
HINNANT, ARTHUR L.	MAY 1964 L	1983 D
HINNANT, CHRIS	SEP 1991 B	
HINNANT, DANNY	MAY 1964 L	
HINNANT, JUDY (EVANS) (BARBEE)	SEP 1967 B	1994 PF
HINNANT, THERESA HALE	NOV 1983 L	
HINNANT, Vinnie (MRS. ARTHUR)	MAY 1964 L	
HODGES, ANN (MRS. DEWARD)	AUG 1974	1990
HODGES, DEWARD	OCT 1970 L	1990
HOLLOWMAN, REBECCA	JUN 1994 B	
HOPKINS, BETTY (MRS. JOHN)	SEP 1967 L	NOV 1969 L
HOPKINS, JOHN R.	SEP 1967 L	JUN 1972 L
HOWE, MARGARET	1958 B	
HOWELL, ALECIA	JUL 1991 L	
HOWELL, ANDREW	JUL 1991 L	
HOWELL, BETTY	MAR 1963 L	
HOWELL, BILL	1963 B	
HOWELL, LINDA	APR 1963 L	AUG 1965 L
HOWELL, MARY ANN (MRS. BILLY)	JUL 1991 L	
HOWELL, REV. BILLY R.	JUL 1991 L	
HUX, MARIAM	1949 PF	
HUX, MRS. CHALMER CARNELL		APR 1953 L
HUX, MRS. JOHN	1949	
ISLES, CLARA (HARRIS) (GODFREY)	FEB 1966 L	JAN 1979 L
JACKSON, WILLIAM	1962 L	
JARRELL, ALICE	1996 L	AUG 2000 L
JARRELL, ALICE McKEEL (MRS. JIMMY)	1996	2000
JARRELL, JIMMY	1996 L	AUG 2000 L
JARRELL, REV. JIMMY	1996	2000
JENNINGS, ALICE	OCT 1967 L	
JENNINGS, CHESTER	OCT 1967 L	
JENNINGS, CHESTER ALLAN	OCT 1967 L	
JENNINGS, MIKE	OCT 1967 L	
JENNINGS, PAUL MARK	OCT 1967 L	
JOHNSON, ELIZABETH	JAN 1956 L	1958 L
JOHNSON, REV. JOHN E.	1995	1996
JOHNSON, RUTH ANN (MRS. JOHN E.)	1995	1996
JOHNSON, SANDRA MORRIS (MRS. DEAN)	1958 B	MAR 1971 L
JOHNSON, SHEILA (WOOD)	AUG 1993 B	
JOHNSON, TERESA (LONG)	DEC 1992 L	
JONES, DALLAS	JAN 2001 L	
JONES, MRS. HUGH	SEP 1949 L	JUN 1950 L
JONES, PEGGY	JAN 2001 L	
JONES, RACHEL		1949
JORDAN, K. R.		APR 1967 L
JORDAN, VIRGINIA HAZEL LONG (MRS. ATLAS)	SEP 1949 L	
JORDON, ALICE	1949	1990



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

JORDON, KENNETH RAYMOND	1949	
JORDON, KENNETH WAYNE	1951	
JORDON, NADINE	1949 B	1990
JORDON, R. B.	1949 B	
KAY, JEAN	1948 B	1957 L
KAY, MARGARET	OCT 1948 L	DEC 1954 L
KAY, MRS. R. W.	OCT 1948 L	MAR 1954 L
KAY, WILLIAM JAMES	JAN 1949 L	1957 L
KEETER, EULA	1964	
KEETER, FLOYD	1937 B	
KEETER, FLOYD DEWITT	OCT 1954 L	1951 L, 1958 L
KEETER, GLADYS	1948 PF	
KEETER, MARIANNE E. KORNRUMPF (MRS. FD)	OCT 1954 L	DEC 1958 L
KEETER, MRS. D. W.	AUG 1949 L	1970 D
KELLOGG, DOROTHY SHUGART (DOTTIE)		JUN 1979 L
KENDRICK, LORI WALFAL	APR 1984 L	
KENDRICK, WILLIAM	APR 1984 L	
KESSLER, ANN	NOV 1967 L	JUL 1969 L
KESSLER, MARY WYNN (MRS. GLENN)	NOV 1967 L	JUL 1969 L
KESSLER, REV. GLENN	NOV 1967 L	JUL 1969 L
KESSLER, RUTH	NOV 1967 L	JUL 1969 L
KIGHT, DEAN	AUG 1991 L	
KIGHT, JOHN MARSHALL	JUL 1992 B	
KIGHT, JOYCE	OCT 1980 B	
KING, ANN GAIL	1962 B	NOV 1983 L
KING, BRENDA (BRYAN)	AUG 1966 B	JUN 1988 L
KING, DOROTHY ANN FAUCETTE (MRS. H. M.)	APR 1959 L	
KING, JR., HENRY M.	1962 B	
KING, MARY KAY		MAY 1985 L
KIRK, LUCY JANE MILLER (MRS. J. T.)	1925	1936
KIRK, REV J. T.	1925	1936
KNIGHT, VIRGINIA PEEDIN (MRS. DAVID)	1963 B	SEP 1977 L
KORNRUMPF, MARIANNE E. (KEETER)	OCT 1954 L	DEC 1958 L
KRAEMER, ROBIN		MAY 1954 L
KREAMER, MRS. C. W.	DEC 1945 L	MAY 1954 L
KREAMER, REV. C. W.	DEC 1945 L	MAY 1954 L
LANDEN, BETTY JEAN WARREN (MRS. PETE)	1956 B	
LANDEN, CHARLES	1950 B	FEB 1960 L
LANDEN, DENNIE BART	1962 B	
LANDEN, DICK	1958 B	
LANDEN, ELIZABETH GAIL (MRS. PHILIP WRENN)	1963 B	MAR 1986 L
LANDEN, ELIZABETH GAIL (MRS. LYNN WALKER)	1997 L	
LANDEN, JANIE HARRIS (MRS. JOEY)	1981 B	MAR 1989 L
LANDEN, JEAN (LILES)	1962 B	
LANDEN, JOSEPH (JOEY)	1981 B	MAR 1989 L
LANDEN, JR., JOE	1948 B	MAR 1989 D
LANDEN, JR., LONNIE	1964	
LANDEN, JR., SARA HANCOCK (MRS. JOE)	1948 B	
LANDEN, LAWRENCE (BUNN)	1960 B	
LANDEN, LEWIS	1964	
LANDEN, LONNIE	1956 B	1982 D
LANDEN, LUCY MAE		JUL 1998 L
LANDEN, MINNIE	1964	
LANDEN, MRS. DICK	1959 B	



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

LANDEN, MRS. LEWIS	1964	
LANDEN, NELL	1956 B	
LANDEN, RANDOLPH (PETE)	1951 B	
LANDEN, ROSE E. (MRS. LONNIE)	1956 B	OCT 1985 L
LANDEN, SR., JOE	1949	1967 D
LANDEN, SR., MRS. JOE	1949	1977 D
LANDEN, WILLIS	1948 PF	AUG 1970 L
LAWRENCE, CATHY MEDLIN	1971 L, 1988 L	OCT 1981 L
LAWRENCE, JASON	MAY 1992 B	
LAWRENCE, MANFORD (CHIP)		
LAWTON, ALICE STUART (MRS. GERALD)	MAR 1961 L	SEP 1964 L
LAWTON, REV. GERALD ROSS	MAR 1961 L	SEP 1964 L
LEE, LILLIE		JUN 1950 L
LEE, PAMELA NETHERY		APR 1987 L
LEGGETT, JOYCE (PARKER)	MAY 1952 L	FEB 1957 L
LEWIS, JIMMY	1964	
LIMER, DEBRA (MRS. SONNY)	MAY 1984 L	
LIMER, GARLAND (SONNY)	MAY 1984 L	1992 D
LIMER, KEVIN	NOV 1990 B	
LOCKE, GAIL TWISDALE	1963 B	OCT 1974 L
LONG, DANIELLE	AUG 1993 B	
LONG, ROBERT	DEC 1992 L	
LONG, TERESA JOHNSON	DEC 1992 L	
LONG, VIRGINIA HAZEL (JORDAN)	SEP 1949 L	
LUCAS, FAYE (PODRUCHNEY)	MAY 1955 B	1964 L
LUCAS, FRANCES	1956 B	
LUCAS, JAMES DOUGLAS	1964	
LUCAS, JOHN	1954 B	1990
LUCAS, PETE	1960 B	1990
LUCAS, RACHEL (REID)	1957 B	
MADRON, STERLING		MAR 1966 L
MARKS, GWENDOLYN (TWISDALE)	MAR 1963 L	JUN 1994 L
MASHBURN, MCKINLEY W.	APR 1956 L	JUN 1982 D
MATTHEWS, DOROTHY H. W. (MRS. LUTHER)	JUL 1988 L	
MATTHEWS, REV. LUTHER J.	JUL 1988 L	MAY 1993 D
MAY, NANCY PITTMAN (MRS. GEO.)	1969	
McGUFFIN, REBECCA (ROBINSON)	1982 L, 1989 L	AUG 1987 L
MCKAUGHAN, J. A.	1897	
McKAUGHAN, REV. J. A.	1894	1897
MC LAUGHLIN, KITTY MEDLIN	MAY 1991 L	FEB 2000 L
McMANUS, WANDA TURNER	MAR 1986 L	JUN 1990 L
MEADE, MRS. GARLAND	1963 PF	
MEDLIN, BETTY EDWARDS (MRS. JOSEPH)		SEP 1984 L
MEDLIN, CATHY (LAWRENCE)	1971 L	
MEDLIN, FAYE W.	1958 L	
MEDLIN, FAYE WHITEHEAD	1958 L	
MEDLIN, KITTY (MRS. WILLIAM C.)	MAR 1971 L	OCT 1974 L
MEDLIN, LU ANNE	OCT 1973 B	AUG 1983 L
MEDLIN, MRS. WILLIE R.	1953	1954 L
MEDLIN, REV. WILLIAM C.	MAR 1971 L	OCT 1981 L
MILAN, PHILIP	DEC 1989 B	
MILAN, SHEILA	DEC 1989 B	
MILLIKIN, D. J.	1917	
MILLIKIN, MARY ELLEN	1949	APR 1951 L



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

MILLIKIN, MRS. B. STANLEY	1949	APR 1951 L
MORGAN, RUBY	FEB 1970 L	FEB 1971 L
MORGAN, RUBY	1951 B	1984 D
MORRIS, ARTHUR E.	MAY 1955 B	SEP 1968 L
MORRIS, ARTHUR MACON	1951 B	1960
MORRIS, LOIS (BRIDGES)	1951 B	NOV 2000 D
MORRIS, MILDRED (MRS. ARTHUR E.)	1958 B	MAR 1971 L
MORRIS, SANDRA (JOHNSON)	SEP 1967 B	1951 L
MORRIS, WANDA	1948 PF	JAN 1981 L
MOSELEY, CHRISTINE		
MYRICK, GLORIA EDWARDS		
NEATHERY, CLIFTON R. (BUDDY)	1948 PF	
NEATHERY, MACK	1964	FEB 1997 D
NEATHERY, NINA (MRS. H. M.)	1962 B	2001 D
NETHERY, HAYES CRAWLEY (MRS. BUDDY)	OCT 1969 L	SEP 1990 L
NETHERY, HENRY MACON?	1949	1965 D
NETHERY, MRS. P. T.		1949 D
NETHERY, NORMA	1949	
NETHERY, P. T.	1949	1965 D
NETHERY, PAMELA (LEE)	1974	APR 1987 L
NETHERY, VIRGINIA (MRS. P. T.)	1951 B	1981 D
NEWSOM, ADELAIDE	1949 PF	AUG 1951 L
NEWSOM, JEANETTE HASKINS		MAY 1960 L
NEWSOM, JOYCE	1949	AUG 1951 L
NEWSOM, L. W.	MAY 1956 L	JUL 1960 L
NEWSOM, MRS. FRANK H.	1947	AUG 1951 L
NEWTON, HELEN	JUN 1979 L	1992 D
NEWTON, NORMA	1974	MAY 1976 L
NICHOLS, LINDA (CURTIS)	MAY 1965 L	SEP 1965 L
OLMSTEAD, NELLIE L. (MRS. HORACE)	MAY 1965 L	DEC 1958 L
O'NEILL, REV. GEORGE GUSTAVUS	1900	1901
PAGE, MILDRED (MRS. W. E.)	1949	
PAGE, REBECCA DEAN STRICKLAND		AUG 1965 L
PARKER, ANN (GRIFFIS)	JAN 1952 L	
PARKER, BETTY	MAY 1955 B	MAY 1960 L
PARKER, CHARLES	MAY 1955 B	
PARKER, E. C.	MAY 1952 L	
PARKER, JOYCE LEGGETT (MRS. E. C.)	MAY 1952 L	FEB 1957 L
PARKER, MARTHA	1953 B	FEB 1957 L
PARKS, ALEAICE?	AUG 1923 B	
PARKS, BENNIE	1949	NOV 1950 L
PARKS, BERTHA	AUG 1923 L	
PARKS, CHARLES EVANS	1948 PF	1964 L
PARKS, JOSEPHIUS	AUG 1923 B	
PARKS, JR., V. A.		1949
PARKS, JULIAN R.	1949	JUL 1952 L
PARKS, L. D.	AUG 1923 L	
PARKS, LOIS	1949	AUG 1951 L
PARKS, MRS. L. D.	AUG 1923 L	
PARKS, SR., MRS. V. A.	1948	1990
PARKS, SR., V. A.	1949	1965 D
PATRICK, CHARLES WILLIAM	1964	DEC 1965 L
PATRICK, FRANCES GOODE		
PECK, DANNIE	1953 B	1954 L



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

PECK, DAVID R.		I954 L
PECK, MRS. ?	1953 L	I954 L
PECK, MRS. DAVID R.		I954 L
PECK, REV. ?	1953 L	I954 L
PEEDIN, CHRISTINE RADFORD (MRS. CLYDE D.)	OCT I958 L	
PEEDIN, CLYDE D.	OCT I958 L	APR 1993 D
PEEDIN, DOUGLAS	I963 B	1980 L
PEEDIN, JUDY	SEP I967 B	
PEEDIN, SYLVIA	I977 B	
PEEDIN, VIRGINIA (KNIGHT)	1963 B	SEP I977 L
PEPPER, VERA DRAPER		FEB I973 L
PERRY, ANNA MILLICENT (POLLY)	I936 L	
PERRY, AUBREY	I936 L	
PERRY, CRAIG	JUN I984 L	SEP I986 L
PERRY, EMERSON	I936 L	
PERRY, EMILY	I936 L	
PERRY, GLORIA (MRS. CRAIG)	JUN I984 L	SEP I986 L
PERRY, MAE	1990	
PERRY, MAE (MRS. MARCUS W.)	SEP I948 L	
PERRY, MARCUS	I951 B	
PERRY, MARCUS W.	SEP I948 L	1954 D
PHILLIPS, CHRISTA LYNN	MAR I984 B	
PHILLIPS, MARGARET RACKLEY	SEP I972 L	
PHILLIPS, RAYMOND DOUGLAS	SEP I972 L	
PIPPIN, GWEN TWISDALE		JUN I994 L
PITMAN, CHARLES	NOV I992 L	
PITMAN, JR., CHARLES	FEB I994 B	
PITMAN, PAM	NOV I992 L	
PITTARD, J. E.	I948 B	
PITTARD, MRS. J. E.	I952 B	1959 D
PITTMAN, ALEX	1991	
PITTMAN, ANNIE LOUISE	I964	
PITTMAN, ANNIE MAY	AUG I923 B	
PITTMAN, BETTY ANN (TAYLOR)	1949	
PITTMAN, CAROLYN SCOTT (MRS. LARRY)	I960 L	SEP I991 L
PITTMAN, DAVID	AUG I984 B	
PITTMAN, DONNA (HAWKINS) (CORREN)	OCT I980 B	
PITTMAN, DOROTHY (MRS. JACK A.)	SEP I954 L	
PITTMAN, H. M.	I956 B	
PITTMAN, HAZEL (CLARK)		
PITTMAN, HAZEL (MRS. NORWOOD)	I949	
PITTMAN, HELEN	I953 B	SEP I957 L
PITTMAN, HORACE (SPRATT)	OCT I976 L	1979 D
PITTMAN, HUGH C.	1948, I954 L, I975 L	1953 L, I972L, I986D
PITTMAN, JACK A.	SEP I954 L	
PITTMAN, JULIA (REESE)	I956	1953 L
PITTMAN, JULIA B.	I949	
PITTMAN, LARRY	I949	
PITTMAN, LARRY	I951	
PITTMAN, MILDRED JORDON	I956	I990
PITTMAN, MRS. STANLEY	I969	
PITTMAN, NANCY LOU	1948 PF	1953 L, I972 L
PITTMAN, NORWOOD	1923?, I949	1983 D
PITTMAN, PAUL STANLEY	1951	OCT 1975 L



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

PITTMAN, SAMMY	1954 B	
PITTMAN, SQUEEZER COPPEDGE (MRS. HUGH)	1949	1953 L 1988 D
PITTMAN, STANLEY	1949 B	MAR 1976 L
PITTMAN, WALTER	1964	
PODRUCHNEY, FAYE LUCAS	MAY 1955 B	JUL 1964 L
POPE, ANNIE B.	1885	
POPE, ELLIOTT	1963 B	1990
POPE, IDA W. (MRS. J. S.)	MAY 1955 B	1980 D
POPE, J. S.	1956	1973 D
POPE, JR., J. S.	APR 1955 L	
POPE, PEGGY	1949 B	1960
POPE, WILLIAM PATRICK	1949 B	1990
PRATT, MRS. Y. W.	SEP 1954 L	
PRATT, Y. W.	SEP 1954 L	
PRICE, BETTY LOU	1951 B	APR 1958 L
PRICE, GAIL	1951 B	1956
PRICE, HELEN		APR 1958 L
PRICE, JACKIE	MAY 1955 B	
PRICE, JESSE	1952 L	
PRICE, KITCHIN BIRDSONG	1958 B	
PRICE, LOUISE		
PRICE, MRS. JESSE	1952 L	1958 L
PRICE, MRS. W. H.	1924	JUL 1948 L
PRICE, MRS. W. L.	1948	1949
PRICE, W. H.	1948	1949 D
PRICE, W. L.		
PRIDGEN, TOMMY	JUL 1999 L	
PROCTOR, MRS. WILLIAM	DEC 1968 L	JUN 1969 L
PROCTOR, WILLIAM	DEC 1968 L	JUN 1969 L
QUICK, MARY HASTINGS		1959 D
RACKLEY, MARGARET (PHILLIPS)	SEP 1972 L	
RADFORD, CHRISTINE (PEEDIN) (BUGG)	OCT 1958 L	
REESE, JULIA PITTMAN (MRS. LARRY D.)	1956	NOV 1966 L
REID, RACHEL LUCAS		1990
ROBINSON, AL	APR 1989 L	SEP 1987 L
ROBINSON, REBECCA McGUFFIN	1982 L, 1989 L	AUG 1987 L
ROGERS, DOUGLAS	APR 1965 L	SEP 1970 L
ROGERS, SANDRA ELLIS (MRS. DOUGLAS)	APR 1965 L	SEP 1970 L
ROWLAND, JEAN (MRS. RAYMOND)	1985 L	JUL 1988 L
ROWLAND, REV. DR. RAYMOND	1985 L	JUL 1988 L
RUPE, DENISE (DUNLEVY)	MAR 1985 L	JAN 1993 L
SATER, FANNIE	1897	
SATER, IDA A.		FEB 1930 D
SCOTT, CAROLYN (PITTMAN)	DEC 1959 L	SEP 1991 L
SCOTT, ELIZABETH	AUG 1962 L	AUG 1968 L
SCOTT, JEAN CHERYL	AUG 1966 B	NOV 1968 L
SCOTT, MRS. ELIZ. (JOHNSON)		JAN 1958 L
SHELTON, CHRISTINE MOSELEY		MAY 1952 L
SHORT, L. L.	APR 1967 L	NOV 1971 L
SHORT, MRS. L. L.	APR 1967 L	NOV 1971 L
SHUGART, ALIVIA BANKS (MRS. M. W.)	MAR 1948 L	APR 1976 L
SHUGART, DOROTHY (DOTTIE) (KELLOGG)	1952 B	FEB 1961 L
SHUGART, JR., M. W. (BILLY)	1952 B	1976 L, 1988 L
SHUGART, M. W. (BILL)	1948 B	APR 1976 L



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

SMITH, ALICE BURNETTE		MAY 1987 L
SMITH, JAMES	1948 PF	
SMITH, JOYCE BLACKMAN (MRS. W. L.)	SEP 1949 L	OCT 1951 L
SMITH, MRS. R. L.	1922	1923
SMITH, REV. R. L.	1922	1923
SMITH, WILBERT LEE	AUG 1949 L	OCT 1951 L
SNYDER, IRENE CARROL (MRS. FRANK W.)	1965	1965 L
SPENCER, BRITTANY	FEB 1998 L	NOV 1999 L
SPENCER, CARRIE	FEB 1998 L	NOV 1999 L
SPENCER, DAVID	1998 B	MAY 2000 L
SPENCER, MARJORIE WRIGHT	1949	MAR 1962 L
SPRUILL, LILIE OLIVIA MOORE (MRS. G. E.)	1924	1925
SPRUILL, REV. G. E.	1924	1925
STEDMAN, JR., N. L.		
STEDMAN, MRS. N. L.		
STEDMAN, N. L.	1922	
STOCKS, BRENDA KAY	AUG 1957 L	2001 D
STOCKS, HAZEL VENTERS (MRS. J. B.)	AUG 1957 L	
STOCKS, RONNIE	1957 B	1990
STOCKS, SANDRA (AYCOCK)	1957 B	
STRICKLAND, DEBORAH LYNN	1963 B	1990
STRICKLAND, DOROTHY (DOT) (MRS. RAY)	NOV 1953 L	2001 L
STRICKLAND, LINWOOD	SEP 1967 B	1990
STRICKLAND, RAY	NOV 1953 L	
STRICKLAND, REBECCA	1956	
STRICKLAND, REBECCA DEAN (PAGE)	1948 PF	
STRICKLAND, WALTER ROY	1948 PF	1990
STUART, ALICE (LAWTON)	FEB 1962 L	SEP 1964 L
TAYLOR, BETTY ANN PITTMAN	1991	
TAYLOR, JEAN KAY		SEP 1957 L
TAYLOR, KATHLEEN E. (MRS. JAKE C.)	1949 L	
TAYLOR, KEITH	JUN 1976 B	
TAYLOR, MARK	JUN 1976 B	
TAYLOR, MARY KAY	1954 B	MAY 1985 L
THURSTON, MARJORIE WHITLEY	1938 E	
TRIPP, JEAN (MRS. RONNIE)	JAN 1985 L	
TRIPP, MARY	MAY 1991 B	
TRIPP, RONNIE	JAN 1985 L	
TRIPP, SARAH	JUL 1992 B	
TURNER, ALBERT	1948 B	
TURNER, DANNY		NOV 1972 L
TURNER, DAVID	1960 B	
TURNER, ELAINE (MRS. ROBERT)	MAY 1986 L	
TURNER, JOEL	SEP 1986 L	
TURNER, JR., ALBERT	1949 PF	SEP 1965 L
TURNER, JR., MIKE	1962	
TURNER, LINDA (MRS. JOEL)	1986 B	
TURNER, M. A.	1956	MAY 1981 L
TURNER, MARY LEE	JAN 1986 L	MAY 1981 L
TURNER, MRS. M. A.	1948 PF	MAY 1981 L
TURNER, MYRON ALBERT	1948 B	MAY 1981 L
TURNER, PAULA	1986 B	
TURNER, RAMONA (TWISDALE)	1949 PF	
TURNER, ROBERT	1954 B	



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

TURNER, ROBIN	1954 B	
TURNER, SHERRY	1986 B	
TURNER, SUSIE (MRS. ROBIN)	APR 1986 L	
TWISDALE, EULA GAIL (LOCKE)	1963 B	OCT 1974 L
TWISDALE, GAYE	1997 L	
TWISDALE, GEORGE MARK	MAR 1963 L	
TWISDALE, GWENDOLYN MARKS (MRS. KENNETH)	MAR 1963 L	JUN 1994 L
TWISDALE, JR., KENNETH L.	MAR 1963 L	
TWISDALE, KENNETH LAUGHTON	MAR 1963 L	OCT 1989 D
TWISDALE, MRS. SAM		JUL 1961 L
TWISDALE, RAMONA TURNER	1949 PF	
TWISDALE, SALLY MATTHEWS (MRS. DAVE?)	SEP 1949 L	1962 D
TWISDALE, SAM	1956 B	JUL 1961 L
VANN, REV RICHARD TILMAN	1879	1880
VANN, REV. RICHARD T.	1879	1880 ?
VAUGHAN, ELLIS	1973 L, 1990 L	NOV 1988 L
VAUGHAN, MARGARET (MRS. ELLIS)	1973 L, 1990 L	NOV 1988 L
VENTERS, HAZEL (STOCKS)	AUG 1957 L	
VIPPERMAN, SR., REV. DAVID E.	1907	1909
VIVERETTE, FRANCES LUCAS	1956	MAR 1981 L
WALFAL, LORI (KENDRICK)	APR 1984 L	
WALKER, FAYE	1949	1956
WALKER, GAIL LANDEN (MRS. LYNN)	1997 L	
WALKER, GREGORY	1954 B	1970 L ?
WALTON, DOROTHY STRICKLAND		MAY 2001 L
WARREN, ANNETTE	1956 B	DEC 1961 L
WARREN, BETTY JEAN (LANDEN)	1956 B	
WARREN, DOROTHY	1949 B	1958 L
WARREN, GROVER	1948 PF	
WARREN, HELEN B.		OCT 1968 L
WARREN, JOYCE	1956 B	
WARREN, MRS. S. E.	1949 B	
WEATHERSBEE, LENA (MRS. WESLEY)	APR 1951 L	JUL 1972 L
WEBB, BARBARA	1958 B	
WEBB, CAROLYN	1951 B	JUL 1954 L
WEBB, CHARLIE G.	1951 B	MAY 1969 L
WEBB, CHARLOTTE	1962 B	SEP 1972 L
WEBB, ELSIE	1964	
WEBB, FAYE	1948 B	FEB 1953 L
WEBB, HELEN	1954 B	1990
WEBB, MRS. CHARLIE G.	1951 B	MAY 1969 L
WEBB, MRS. MILTON	1969	1990
WEBB, PAULINE BRYANT (MRS MILTON)	SEP 1966 L	
WEBB, PEGGY	1948 B	1950 D
WEBB, SHIRLEY	1958 B	1990
WEBB, THURSTON	1956	1990
WEBB, WILLIAM THURSTON	1948 B	
WELCH, LEATRICE WHITLEY (MRS. J. E.)	JUN 1946	MAR 1960 L
WELLS, CAROLYN	1963 B	
WHEELER, DAVID	1949	
WHEELER, FANNIE LOUISE	1964	
WHEELER, GENE	MAR 1991 L	
WHEELER, GERBERT DAVID	1945	1981 D
WHEELER, INDIA WRIGHT (MRS. DAVID)	1949	



## KNOWN MEMBERS OF HALIFAX BAPTIST CHURCH

WHEELER, MARGUERITE (MRS. GENE)	MAR 1991 L	
WHEELER, MRS. DAVID	1969	
WHEELER, MRS. G. D.	1945	1970 D
WHEELER, TERRY (DAVIS, MRS. RICKY)	OCT 1973 B	NOV 1984 L
WHITEHEAD, FAYE	1949	JUL 1972 L
WHITEHEAD, GRACE (ELMORE)	JAN 1985 L	SEP 1988 L
WHITEHEAD, JESSIE (MRS. JACK)	1949	1979 D
WHITEHEAD, JOHN B. (JACK)	1956 B	JAN 1990 D
WHITFIELD, DICK		1990
WHITFIELD, ELOISE G.	1964	
WHITFIELD, JACK GODWIN	1959 B	
WHITFIELD, JR., MARVIN O.	1959 B	1990
WHITFIELD, M. O.	1959 B	
WHITFIELD, MRS. M. O.	1959 B	
WHITFIELD, PENNY	1969	1990
WHITFIELD, PENNY ANN	1959 B	
WHITFIELD, RICHARD (DICK)	1969	
WHITFIELD, RICHARD BRAXTON	1964	
WHITLEY, ALLIE LEE	1937 E	
WHITLEY, DAISY (MRS. W. C.)	1949	1972 D
WHITLEY, DIANE BARNHILL (MRS. HARVEY F.)	1956	JAN 1971 L
WHITLEY, JR., MARVIN A.	1960 B	JUL 1961 L
WHITLEY, LEATRICE (WELCH)	JUN 1946	MAR 1960 L
WHITLEY, MARJORIE (THURSTON)	1938 E	
WHITLEY, MARVIN A.	1956 B	JUL 1961 L
WHITLEY, MRS. MARVIN A.	1956 B	JUL 1961 L
WHITLEY, W. C.	1952 L	1960 D
WICKHAM, SHANNA	AUG 1993 B	
WILLCOX, JOSEPHINE MASON (MRS. A. G., SR.)	1905, 1910	1906, 1921
WILLCOX, SR., REV. ALBERT GEE	1905, 1910	1906, 1921
WILLEY, JOHN MIKE	1956 B	MAY 1973 L
WILSON, WANDA COGGSDALE (MRS. VAN)	JUN 1989 L	AUG 1990 L
WOLLETT, YVONNE DeBERRY	1948	JUN 1957 L
WOOD, JIMMY	AUG 1993 B	
WOOD, SHEILA JOHNSON (MRS. JIMMY)	AUG 1993 B	
WOODARD, HELEN BOYKIN	1954 B	OCT 1968 L
WRENN, BETTY JO		
WRENN, BETTY JO HOLLOWMAN CAUDLE	JUL 1991 L	
WRENN, ELIZABETH GAIL LANDEN (MRS. PHILIP)	1963 B	MAR 1986 L
WRENN, JENNIFER (MRS. KEVIN RAY)	JUL 2000 B	
WRENN, KEVIN RAY	AUG 2000 L	
WRIGHT, INDIA (WHEELER)	1949	
WRIGHT, MARJORIE (SPENCER)	1949	1962 L
WRIGHT, R. H.	1948	
WRIGHT, ROBERT	1951 B	JUL 1968 L
WRIGHT, VIRGINIA (MRS. R. H.)	1949	SEP 1989 D



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*The Weldon Baptist Church 1865-1998 133rd Celebration.* (October 11, 1998). Bulletin Insert in Halifax County Library Files.

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Personal Interviews: Dr. Jerry Cross, Mr. Robert Gregory, Mrs. Vennie Hinnant, Mrs. Betsy Hudgins, Mrs. Sandra Morris Johnson, Mrs. Dot King, Mr. and Mrs. Arthur Morris, Mrs. Mildred Page, Mr. and Mrs. Vivian Parks, Jr., Mr. Jake Taylor, Dr. John Woodard, Dr. Doris Wilson. (Many others to numerous to name here, but my thanks to all I pestered)

Phone Interviews: Mrs. Charles Bartholomew, Mr. Alfred Cooke, Mr. Danny Hinnant, Mrs. Vennie Hinnant, Mrs. Mary Kessler, Mr. Melvin King, Mr. and Mrs. V. A. Parks, Jr., Mrs. Dorothy Matthews, Mrs. Mattie Welch. (Many others here also)

Halifax Baptist Church Records: Deacon's Minutes, Church Clerk Records and conversations with Sara Landen, Joyce Kight, and Vivian Dickens. WMU Minutes and Miscellaneous Records. Many church members over the years and their recollections. Plaques, photographs, church bulletins, and other various records, including e-mail records from former pastors, and the published records in the Church Office of North Roanoke Association. Notes from Haskins, and personal correspondence from former pastors and their families.

First Baptist Church, Halifax, N. C. History and talks with many members including Mrs. Frankie Young, Rev. Nelson Johnson, Rev. Welch, and Lossie Purnell. Tour of their Church.

Baptist Historical Collection, Z. Smith Reynolds Library, Wake Forest University, Winston-Salem.

N. C. State Archives, Raleigh, N. C.

Halifax County Library records, microfilm, books and other reference material. Some may not have been properly cited. A special thanks and credit to Mrs. Betsy Hudgins who shared so generously her personal research on Halifax town and its cemeteries, census records, and personal knowledge.

Halifax County Deeds and Wills, Halifax County Courthouse, Halifax, N. C.

Biblical Recorder Abstracts both on-line and N. C. State Archives, Raleigh.

Historical Reports and Records located at Historic Halifax State Historic Site in Halifax, N.C. Research on Miles Howard was done by Monica Moody. Knowledge gained as an employee of the site for over 20 years may have been included without giving credit. I apologize for this unavoidable lack of stated reference.



THE HISTORY OF  
THE HALIFAX BAPTIST CHURCH

A Thesis  
Presented to  
Reverend B. W. Jackson, Secretary of  
Royal Ambassadors of North Carolina  
Raleigh, North Carolina

A Requirement for  
Partial fulfilment on the Rank of  
Ambassador Extraordinary

Randolph Haskins

Randolph Haskins

December 1, 1953  
January 15, 1954



# THE HALIFAX BAPTIST CHURCH

The Halifax Baptist Church is located on West Prussia Street, in the town of Halifax, the county of Halifax, and the state of North Carolina. The Halifax Baptist Church was organized in 1840 and constituted in 1872.

In 1862, which we quote: "The churches of Halifax gave their bells to the government to be made into cannon's for the countries defence, but the sacrifice was not deemed necessary. This illustrated the character of movement for Southern Independance. It was regarded as righteous, holy, sacred, and involving the highest duty and dearest sacrifice of the devoted Christians." (Taken from HISTORY OF NORTH CAROLINA, by Ashe, Page 774. It is not stated that the Halifax Baptist Church gave its bell but since it was organized at that time it is taken for granted that the Halifax Baptist Church gave its bell.)

From 1865-1870 the colored used the Halifax Baptist Church. The whites being poor in leadership and attendance, soon left the church building, and the colored moved in; and took the building as a place of worship. Roger Johnson, Jannie Neville, Johnny Whitehead, and Amos Sherin--elderly colored people who have lived in Halifax all their lives--say that the colored definitively used the church building as a place of worship.

Jannie Neville states as follows: "Before the white Baptist went to the church building on West Prussia Street, they used the church building in front of the Old Colonial Clerk's Office--now the Halifax County Library. 'The Colonial Church--QUANKY CHAPEL--was made in England and was sent to Halifax via (by the way of) boat. Quanky Chapel, a frame structure, was erected in 1760; in which all denominations worshiped between 1820-1830.' (Taken from THE GUIDE TO NORTH CAROLINA.) The Colonial Church is not now standing. The whites and colored would use the church building on alternate Sundays. After a while the whites decided to build themselves a church building, so, they built on West Purssia Street. Due to poor leadership and attendance, the whites soon left the church building and the colored moved in and took over the building as a place of worship.

After about five years (5) later the whites decided that they wanted their church building back. They went to Mr. W. W. Kitchen--an attorney--of Scotland Neck, North Carolina. Through his efforts the whites regained possession of the church building."

Roger Johnson states as follows: "The whites were using the building for services. The group becomes so small that they left the building. The colored moved in and took over the building as a place of worship. The colored soon decided that they wanted to buy the building as a place of worship. They went to the Commonwealth(The Town) and asked to buy the building.

The Commonwealth(The Town) offered the building at a price of one thousand dollars(\$1000.00). The colored paid their first note and moved in. The colored used the building for a period of five (5) years.

The colored had paid their last note and the Commonwealth(The Town) was about to cancel over the papers when an elderly lady--by the name of Pope--came and claimed the church building.

In the course of time it had been agreed that unless all of the members agreed to the selling of the building, it could not be sold. So, the whites regained possesseion of the church building.



At the time, Ananias Buck gave the colored a lot on St. David Street--across the street from and nearly in front of the Masonic Lodge.

After the whites regained possession of the church there was a time that it was not used." (See page 1a for an Abstract of the Deed that was made when Ananias Buck gave the colored the lot.)

Amos Buck states as follows: "The colored used the Halifax Baptist Church for a period of five(5)years. They used it seventy-five(75)years ago. That would be about 1878-1883.

Ananias Buck was the preacher and organizer for the colored. He was assisted by Andrew Jackson, another colored preacher.

The colored had paid notes on the Halifax Baptist Church Building. When the colored used the church building for services it was under good leadership and had a membership of over five hundred(500).

There was never a court order taken about giving the church building back to the whites. Mr. Noah Biggs and a Mr. Pope--he thinks were the two that regained possession of the church building for the whites."

#### OUTSTANDING COLORED PEOPLE WHILE THEY USED THE CHURCH:

1. Cannon Allen	A Trustee
2. Javob Pirece	A Deacon
3. Jack Ackson	A Deacon
4. Napolen Johnson	A Deacon
5. Billy Hill	A Deacon
6. Emily Scott	An Outstanding Woman

In 1879 The Reverend R. T. Vann served Halifax, Enfield, and Weldon as a field. Giving the Halifax Baptist Church one Sunday in the month. At the end of the year he resi-ned at Halifax and Weldon to accept Conoconara thus dividing his time equally between Enfield and Conoconara.

In 1894 The Reverend J. A. McKaughan began an active pastorate at The Halifax Baptist Church. Coming to Halifax County he commenced a mission pastorate at Halifax, Dawsons, Conoconara, Enfield Churches and the Penitentiary Farm Camp. Reverend Mr. McKaughan preached once a month at Halifax in a school house which served as a place of worship for the Halifax Baptist Church.

In 1896 when the Rar River Association met with the Popular SpringsBaptist Church, celberating its sixty-six(66)anniversary; October 6,7,8. The new churches at Halifax and Mardmaduke were received.

In 1897 The Reverend Mr. McKaughan accepted a call to Albemarle on the fourth Sunday of December, and remained there just four years.

In October of the same year The Reverend R. H. Herring was ordained at Halifax.

In 1898 and 1899 The Reverend R. H. Herring began an active pastorate at the Halifax Baptist Church. He served a field composed of Halifax, Tillery, Dawsons, Bear Swamp, and Enfield. Under his leadership the work of the church progressed nicely. Later Halifax was happy to learn that one of its former pastors had been chosen to be the Associational Director for the SEVENTY-FIVE MILLION CAMPIAGN IN THE EASTERN ASSOCIATION.

His work was closed at the Halifax Baptist Church in the latter part of 1899 or the early part of 1900.

In 1900 and 1901 The Reverend G. G. O'Niel began an active pastorate at the Halifax Baptist Church and served a field composed of Halifax and Enfield. Under his leadership the church was freed from its indebtedness to Mr. Noah Biggs of Scotland Neck, North Carolina. The debt was of two hundred(\$200.)dollars and for remodeling the church building.



In 1903 and 1904 The Reverend W. L. Gaskins served as pastor of The Halifax Baptist Church. During these two(2)years the interest was not very good. They had a membership of 13 for the two years combined. That is to say 7 for the first year and 6 for the second year.

In 1905 and 1906 The Reverend A. G. Willcox, Senior began an active pastorate at the Halifax Baptist Church. He lived at Brinkleyville(Post Office at Enfield, North Carolina). He would drive to Halifax on Saturday in a road cart and hold services on Sunday for ten dollars a year. This was paid by Mrs. John Fenner and Mrs. Gary Baldy. (According to Mr. J. W. Avent)

In 1906 The Reverend Mr. Willcox, moved his residence to Spring Hope, North Carolina to serve a church in that vicinity. And The Reverend D. E. Vipperman, Senior came to Halifax to begin an active pastorate at The Halifax Baptist Church on the first of the year.

In 1907 The Reverend Mr. Vipperman was pastor of the Halifax Baptist Church when it joined the Roanoke Baptist Association.

When the Tar River Baptist Association met it was decided that it would be best to form another association. Thomas M. Pittman, George M. Duke, G. T. Lumpkin, and I. M. Mercer, was appointed as the committee to arrange for the division. This committee recommended that the Atlantic Coast Line Railroad be the line of division. So under this arrangement, forty-nine churches procured letters of dismission, and at the earliest date possible formed the Roanoke Baptist Association. (Taken from the HISTORY OF THE OLD TAR RIVER ASSOCIATION FOR A HUNDRED YEARS by Thomas J. Taylor, D. D.)

The only repair work recorded during the years 1907-1909 was the purchase of a new carpet. There was a well attended prayer service on Wednesday evening which was held at the church.

There were only six members of the church when Reverend Mr. Vipperman came to Halifax, all of them being women. When he left there were fourteen members, with six of them being men and eight of them Women.(1909.)

In 1910 The Reverend Mr. Willcox returned to Halifax Baptist Church after holding a pastorate at Spring Hope for three years. During the years that Mr. Willcox remained at Halifax the interest of the church began to grow and the membership increased.

The new churches at Halifax and Reedy Creek were greatly improved by The Reverend Mr. Willcox.

The first Sunday in March of 1921, The Reverend Mr. Willcox preached his last sermon at the Halifax Baptist Church. That is to say that he held an active pastorate from 1910-1921.

In 1922 The Reverend J. G. Balalock began an active pastorate at the Halifax Baptist Church. The work progressed nicely.

In the latter part of 1922, The Reverend R. L. Smith began an active pastorate at The Halifax Baptist Church. During the year one of the very best Evangelist Preachers--The Reverend J. F. Black--wrote that he and his singer would be glad to come to Halifax and hold a two week meeting. So, Halifax was very fortunate to have The Reverend J. F. Black to come and to conduct the meeting.

In 1923 the Halifax field, was Halifax, Tillery, and Dawsons. Reverend R. L. Smith preached once a month at Halifax, the first Sunday morning and night. The only repair work done on the church was the fixing of some windows. The church purchased the following for the purpose of repair: (1) 2 0. G. X. Oak doors (2) 2 Pcs. 1-1/8 by 9-1/2 noses stripping (3) 2 Pcs. 13/16 x 7 1/2 (4) 150 ft. #1&2 flooring 13/16.



Reverend Mr. Smith says that the church property would have not valued more than three thousand dollars(\$3000.00). He is not sure whether the membership was as many as one hundred(100). Perhaps seventy-five(75) or eighty(80). The only organization for the young people was the Sunday School Classes.

Reverend Mr. Smith says: "When I became so nervous that life miserable to me, and it was becoming evident to me that I was at least in danger of becoming too fretful with the people, I resigned. Even though I had no where to go to, so far as work was concerned; no means of support."

Reverend Mr. Smith describes the days at Halifax as "THE DAYS THAT ARE GONE, GONE BUT NOT FORGOTTEN."

In 1924 The Reverend G. E. Spruill began an active pastorate at the Halifax Baptist Church; which was his final pastorate. Total membership for the year was nineteen(19). Reverend Mr. Spruill did not remain at Halifax; he retired from the Ministry.

The reason for retiring from the Ministry was while he was at the Louisville Seminary he contracted a throat ailment. This ailment affected his voice so he was unable to elevate it for preaching. (According to Mrs. John A. Ellen, daughter of the Late Reverend G. E. Spruill.)

The Woman's Missionary Union was organized in 1924. The organizer was Mrs. Hampton Price and Mrs. N. L. Steadman.

In 1925 The Reverend John T. Kirk came to Halifax and began active pastorate at the Halifax Baptist Church. He served a field composed of Halifax, Dawsone, and Tillery.

During the year 1929, the Baptist Young Peoples Union was organized. The organizer was Mrs. Hampton Price and Mrs. N. L. Steadman.

During the eleven years(1925-1936)that the Reverend Mr. Kirk was pastor the work of the church progressed nicely.

In 1936 The Reverend C. E. Crawford came to Halifax and served a field composed of Halifax, Dawsone, and Hobgood.

In 1937 The Halifax Baptist Church was foruth-time with preacheing services every first Sunday morning and night. For months prior to calling a pastor there was a difference of opinion as to whether or not they should continue as a church or disband. The continuation was assured when Mr. C. H. Boykin, Mr. M. W. Perry, Mr. R. L. Applewhite, and Mr. J. W. Avent guaranteed sufficient funds to pay a pastor a salary of three hundred (\$300.00), for the first year and a 10% increase each succeeding year.

Reverend Mr. Crawford says that among his memorable and enjoyable experiences at Halifax was the fine hospitality accorded him by the people as he visited in their homes. Another was the ready and enthuiastic cooperation he received as he inititated and conducted a Union Vaction Bible School each summer. Reverend Mr. Crawford says: "That while I was pastoring at Halifax the people of the community greatly endeared themselves to him and his wife. And that they shall always have a warm place in their affections for the people at Halifax." (According to Reverend Mr. Crawford)

Reverend Mr. Crawford remained at Halifax from 1936 to October 1945. While he was pastor, thw work of the church greatly improved. That is to say that the people began to take more interest in the work of the church.

In November of 1945, the Reverend C. W. Kreamer came from the Springs Garden Baptist Church to Halifax and began to serfe a field composed of Halifax, Community center, Antioch, and Ebenezer--near Leggets.



The people immediately decided to rebuild the Halifax Church. Work was immediately begun and within three years the church had been completely remodeled and the enrollment enlarged, and the church serving on half-time basis.

Since, the Ebnezer Church was so far away from Halifax, a change was soon made that brought Turkey Branch Baptist Church into the field in the place of Ebenezer. Then when Halifax decided to go on Half-time basis the Turkey Branch Church was dropped. (According to Reverend C. W. Kreamer)

The Sunbeams and the Girls Auxilary was organized by Mrs. V. A. Parka, in 1945.

In 1949 the Dawson's Baptist Church replaced the Community Center Baptist Church.

On November 26, 1949, the Order of Royal Ambassadors was organized by Mrs. M. W. Shugart, Junior.

In May of 1953, the Intermediate Chapter of Royal Ambassadors was organized by Mr. Jacob C. Taylor.

In the past two years the women of the church have purchased a Hamond Organ, and then placed beautiful rugs upon the floor after the new furniture was placed in the church.

#### Incomplete List of Pastors of the Halifax Baptist Church:

1.	Reverend Richard T. Vann	1879-1880
2.	Reverend J. A. McKaughan	1894-1897
3.	Reverend R. H. Herring	1898-1899
4.	Reverend G. G. O'Niel	1900-1901
5.	Reverend W. L. Gaskins	1903-1904
6.	Reverend A. G. Willcox, Senior	1905-1906
7.	Reverend B. E. Vipperman, Senior	1907-1909
8.	Reverend A. G. Willcox, Senior	1910-1921
9.	Reverend J. G. Balalock	1921
10.	Reverend R. L. Smith	1922-1923
11.	Reverend G. E. Spruill	1924
12.	Reverend J. T. Kirk	1925-1936
13.	Reverend C. E. Crawford	1936-1945
14.	Reverend C. W. Kreamer	1945-1951

#### Incomplete List of Church Clerks of the Halifax Baptist Church:

1.	Mr. J. F. Brinkley	1896
2.	Reverend J. A. McKaughan	1897
3.	Reverend R. H. Herring	1898-1899
4.	Mr. J. M. Stroy	1908
5.	Mr. R. L. Applewhite	1909-1937
6.	Mrs. C. H. Boykin	1937-1945
7.	Mrs. J. W. Cobb	1946-1950
8.	Mrs. Joe Landing, Junior	1951-



## SUNDAY SCHOOL

The Sunday School of the Halifax Baptist Church first appears in the records at Wake Forest College Libfary in 1907. There was an enrollment of twenty-eight; with an average attendance of fourteen. Mr. J. M. Story remained the Sunday School Superintendent for the two years (1907-1909.)

At the close of 1909 the interest of the Sunday School began to fade and finally they just did not havd any sunday school. There was a period of seven years that there wasn't andy Sunday School. (According to Mr. J. W. Avent. He was a member of the church at the time that the Sunday School was not active.)

In 1917 the people began their Sunday School and elected Mr. D. J. Mililin as the Sunday School Superintendent. There was an enrollment of fifteen with four of them being teachers and officers. One thing that stands out is that all of the Sunday School members were Church Members. In 1918 the interest failed again and the Sunday School was not active for a period of three years(1918-1921.)

In 1922 Mr. Cjharles H. Boykin was the Sunday School Superintendent. There was an enrollment of twenty-six with an average attendance of fifteen. There were five teachers and officers. Mr. Charles H. Boykin was Superintendent until 1939. Reverend R. L. Smith describes Mr. Boykin as follows: "Mr. Boykin was a young man, But a good Sunday School Superintendent."

In 1940 Mr. Marcus Perry began as Sunday School Superintendent and remained ujtil 1946. At the close of 1940 there was an enrollment of fifty wity an average attendance of thirty-seven. During the year the Reverend C. E. Crawford began an annual Daily Vaction Bible School. For the first year there was an enrollment of fifty-four, whichwas very good considering the fact that the D.V.B.S. was just begining.

In 1947 Mr. J. W. Cobb became the Sunday School Superintendent. The enrollment had increased to one hundred thirty-five with an average attendance of eighty-five. The enrollment of the D.V.B.S. had increased to one hundred twelve.

SUPERINTENDENTS

1. Mr. J. M. Story	1908
2. Mr. J. J. Milikian	1917
3. No Sunday School	1918-1921
4. Mr. Charles Boykin	1922-1939
5. Mr. M. W. Perry	1940-1947
6. Mr. J. W. Cobb	1948&1950
7. Mr. R. H. Wright	1949
8. Mr. H. C. Pittman	1951
9. Mr. W. P. Farriou, Junior	1952
10. Mr. Joe Landing, Junior	1953

## SUNBEAMS

The Sunbeams of the Halifax Baptist Church was organized in 1945. The organizer was Mrs. V. A. Parks. The Sunbeams is an organization for young people between the ages six and nine.

LEADERS

1. Mrs. V. A. Parks	Organizer
2. Mrs. F. H. Newson	
3. Mrs. H. C. Pittman	6. Mrs. Jacob C. Taylor
4. Nancy Pittman	7. Leartice Whitley



## WOMAN'S MISSIONARY UNION

The Woman's Missionary Union of the Halifax Baptist Church was organized by Mrs. Hampton Price and Mrs. N. L. Steadman, in the year 1924.

The earliest date that appears in the officia at Raleigh, North Carolina for the Woman's Missionary is September 21, 1942, with Mrs. WeE. Page, President.

Presidents following in order are:

1. Mrs. J. W. Avent
2. Mrs. F. H. Newson
3. Mrs. M. W. Shugart
4. Mrs. J. C. Taylor
5. Mrs. C. H. Boykins
6. Mrs. C. W. Kreamer

Since, 1942, the Woman's Missionary Union has been active and under good leadership.

The women of the church have done marvelous work for the past two years. For they have purchased a Hamond Organ and then placed new rugs upon the floor after the new furniture was purchased.

## GIRL'S AUXILIARY

A. Leaders

	Organizer
1. Mrs. V. A. Parks	
2. Miss Effie Avent	
3. Mrs. W. P. Farrior, Junior	
4. Mrs. R. H. Wright and Miss Majorie Wright	
5. Mrs. A. E. Morris and Mrs. Faye Medlen	

B. The Girl's Auxiliary had a Mother and Daughter Banquet May 1949 with Mrs. W. P. Farrior, Junior as supervisor in the club house.

C. The Girl's Auxiliary held a Recognition Service in the Halifax Baptist Church in 1951 with Mrs. W. P. Farrior as supervisor.

D. Special offering that the Girl's Auxiliary contribute to during the year.

1. Annie Armstrong
2. Margaret Fund
3. Lottie Moon
4. Heck-Jones Memorial

D. During the building program of the church the Girl's Auxiliary held bazars and gave the profits to the church for the building program.

## ROYAL AMBASSADORS

The Junior Order of Royal Ambassadors was organized on October 26, 1949, with Mrs. M. W. Shugart as counselor.

On November 23, 1949, the chapter was named the Adnoriam Judson Chapter.

The Study course was planed to be held on Saturday, Feburary 25, 1950 with the Reverend C. W. Kreamer teaching the book. Following the study course we had a picnic luch near the river.

In November of 1950 we attended a Conclave at Red Oak, North Carolina during our Focus Week. At this meeting our chapter had part on the program with Charles Parks (The Ambassador-in-Chief for our Chapter) Conducting the Program.

In December of 1951 the Royal Ambassadors as a knightly deed, carried an eight year old girl at the Halifax County T. B. Sanatorium gifts for Christmas.

In May of 1952, the Intermediate Chapter of the Royal Ambassadors was organized by Mr. Jacob C. Taylor.



SKETCHES OF MINISTERS LIVES

Reverend Richard Tillman Vann  
By Thomas J. Taylor, D.D.

Reverend R. T. Vann was born on November 24, 1851 on a farm in Hertford County, North Carolina.

Reverend Mr. Vann left the Scotland Neck--North Carolina--schools at the close of 1878, and in January, 1879 became regular pastor, as missionary, under the State Board, at Enfield, Weldon, and Halifax. Reverend Mr. Vann lived at Enfield and gave that church two Sundays and Halifax and Weldon one Sunday each. At the end of the year he resigned at Halifax and Weldon. He then accepted Conoconara, dividing his time equally between Enfield and Conoconara.

(Taken from page 322, of the HISTORY OF THE OLD TAR RIVER ASSOCIATION FOR A HUNDRED YEARS, published in 1909. By Thomas J. Taylor, D.D.)

Reverend J. A. McKaughan  
By Thomas J. Taylor, D.D.

Reverend J. A. McKaughan was born at Dobson, the county seat of Surry County, North Carolina, September 22, 1861.

Reverend Mr. McKaughan commenced a mission pastorate in Halifax County in the fall of 1894, with his home at Enfield and stayed on that work for three years(1894-1897). Reverend Mr. McKaughan served Halifax, Enfield, Dawsons, Conoconara Churches and the Penitentiary Prison Camp Tillery one Sunday evening.

He preached once a month in a school house which served as a meeting house for the Halifax Baptist Church.

He resigned that work and accepted a call at Albemarle, the fourth Sunday in December of 1897, and remained there just four years.

(Taken from page 232, of the HISTORY OF THE OLD TAR RIVER ASSOCIATION FOR A HUNDRED YEARS, published in 1909. By Thomas J. Taylor, D.D.)

Reverend R. H. Herring  
By Thomas J. Taylor, D.D.

Brother Herring was born near Mt. Airy, in Surry County, North Carolina, January 8, 1871. He studied at Mt. Airy High School, Pinnacle Academy, and spent three years at Wake Forest College.

Reverend Mr. Herring was ordained at Halifax, North Carolina October 1897. In 1895 he served as supply pastor during the summer at Mt. Airy, North Carolina.

Reverend Mr. Herring's first pastorate was of a group of churches composed of Halifax, Tillery, Dawsons, Bdar Swamp, Enfield, and later of Washington in the Tar River Association. This work was closed in 1899 or 1900. Since then he has been pastor at South Side, Willmington, Albmarle, First Church Concord, Silver City, and Rutherfordton, six years. He has been at Mt. Olive nearly seven years.



Reverend Mr. Herring was associational director for the SEVENTY-FIVE MILLION CAMPAIGN IN THE EASTERN ASSOCIATION.

Being in the prime of life his friends hope that his useful life be prolonged for many years.

7 (Taken from page 853, from the HISTORY OF THE OLD TAR RIVER ASSOCIATION FOR A HUNDRED YEARS, published in 1909. By Thomas J. Taylor, D.D.)

Reverend George G. O'Niel  
By (Mrs.) Miriam O'Niel Conder

Reverend G. G. O'Niel received his education at Wake Forest College and the Southern Baptist Seminary in Louisville, Ky.

The Halifax Baptist Church was his first pastorate, he served there one year, 1900-1901. Under his leadership the church was freed from its indebtedness to Mr. Noah Biggs of Scotland Neck, North Carolina.

Reverend Mr. O'Niel was born in Wake County July 12, 1867. He was the son of Caswell G. O'Niel and Sarah S. O'Niel. He grew up on a farm there and remained until his enrollment in Wake Forest College about 1894. After his graduation he preached continuously until his retirement met in 1933.

In 1905 he was married to Mary E. Alsop of Enfield, whom he had met while pastor of the First Baptist Church there.

He has a son, three daughters, and three grandchildren. His home is in Rutherfordton where he has lived since 1930.

Reverend W. L. Gaskins

A brief sketch of this man could not be obtained.

Reverend Albert Gee Willcox, Senior; Deceased  
By A. G. Willcox, Junior  
&  
Thomas J. Taylor, D. D.

This excellent brother was a native of Halifax County. Reverend Mr. Willcox was born near Brinkleyville (Address is Enfield, North Carolina, R.F.D.), April 19, 1845. He was the son of Elder Thomas Willcox. His mother was Miss Martha T. Alston, who first married a Dr. Shell and after his death became the bride of Reverend Thomas Willcox.

Reverend Mr. Willcox was converted in 1864 while residing in Raleigh, and was baptized into the fellowship of The First Baptist Church of the city by Thomas H. Pritchard, D.D., who was at that time pastor of the church.

He was taught in his home by Private Tutors, and then the Boy's Academy near Brinkleyville at the Old Swain Norman Home.

He was married one time: Sallie Joe Mason. Seven children were born to this union.

He preached at the Halifax Baptist Church prior to 1906. In 1906 he moved his residence to Spring Hope, North Carolina and served a church in that vicinity for three years.

He returned to Halifax in 1910 and preached there until the first Sunday of March of 1921. This was his last sermon at the Halifax Baptist Church.

Reverend Mr. Willcox preached his last sermon the Fourth Sunday of March 1921, at the Turkey Branch Baptist Church.

Reverend Mr. Willcox died April 16, 1921, and was buried in the family burying ground near his residence.



Reverend David E. Vipperman, Senior  
By D. E. Vipperman, Senior

Reverend D. E. Vipperman was born at Mt. Airy, North Carolina, May 18, 1885.

He attended Wake Forest College from 1904-1907;

Reverend Mr. Vipperman lived as pastor at Halifax from January 1, 1907 to August 15, 1909.

He taught in the Mobile School in 1919 under the direction of the State Board.

With Dr. J. E. Hutson of Virginia, who was the very embodiment of the simplicity of greatness, led in more than forty revivals in the Tar River and Roanoke Baptist Associations from 1907-1911.

While pastor at Dawsons, Reverend R. E. Peele was ordained to the ministry. He was the first Halifax County man to ever enter the ministry up to 1908. Whether any since then, I do not know.

Reverend Mr. Vipperman was present at the organization of the Roanoke Baptist Association with Dr. R. A. McFarland of Scotland Neck, North Carolina.

Pastorates held in North Carolina, and South Carolina.

Reverend J. G. Balalock, Deceased

A brief sketch of this man could not be obtained.

Reverend Robert L. Smith  
By Reverend R. L. Smith

Reverend R. L. Smith was born June 25, 1889. He was married one time: Miss Edna Brinkley. To this union one child was born.

Reverend Mr. Smith attended school at Mars Hill College, Wake Forest College, and the Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Before coming to Colleton County, South Carolina, Reverend Mr. Smith has been chosen to several places of responsibility: Promotion Chairman, evangelism chairman of the association, by four different Associations to preach their annual sermon and many others.

In 1936 Reverend Mr. Smith was named by THE ASHEVILLE CITIZEN as one of the most "Worthwhile folks in western North Carolina", and that he was called the "HARRY EMERSON FOSDICK OF THE MOUNTAINS," because of his earnestness.

Reverend Mr. Smith is the author of several books still in manuscript form; THE GATES OF HELL, SINGING THE GOSPEL, ENEMIES OF AMERICA, AND SUCH AN EASY LIFE.

Pastorates held in North Carolina, South Carolina and Texas.



Spruill

Reverend George E. Spruill, Deceased  
By Mrs. John A. Ellen

The Reverend G. E. Spruill served God in the work of the denomination for many years. He was born in Franklin County on July 12, 1872, near Franklinton, North Carolina.

Reverend G. E. Spruill received his A. B. degree from Wake Forest College in 1900 and was ordained for the ministry at Perry's Chapel, Franklin County on April 29, 1900. In 1902 he graduated from the Southern Baptist Seminary at Louisville, Ky. and accepted his first pastorate at Williamston, South Carolina.

On March 26, 1902 he married Miss Lillie O Moore of Greenville, North Carolina. To this union were born two children: a daughter and a son who died in infancy.

Reverend Mr. Spruill held pastorates in North Carolina, South Carolina, Georgia, and West Virginia. His final pastorate was the Halifax Baptist Church in 1924.

Reverend Mr. Spruill died July 23, 1934--thus a life of Christian service lived close to God, striving to do his will and always inspired and encouraged by the love of his noble Christian wife. Mrs. Spruill died on January 18, 1945.

Reverend John T. Kirk  
By Mrs. Bessie Kirk Wood, R.N.  
Mrs. Treva Kirk Hinshaw

Reverend John Thomas Kirk was born in Yadkin County, October 16, 1867. He was the son of James M. Kirk and Mattie Columbia Poindexter.

He married Miss Lucy Jane Miller, also of Yadkin County.

Reverend Mr. Kirk spent most of his early years in North Carolina, teaching in the public schools; later attending Wake Forest College where he was a ministerial student. After he became an ordained minister, he served various churches throughout North Carolina, and for many years continued to teach in the North Carolina Public Schools. Among the churches of which he held pastorates were: Rockford Baptist Church, Rockford, North Carolina; Clemmons Baptist Church, Clemmons, North Carolina; and Lewisville Baptist Church, Lewisville, North Carolina.

He succeeded Reverend G. E. Spruill as pastor in 1925 of the Halifax Baptist Church and remained there until 1940.

Reverend Mr. Kirk died in Gainesville, Florida at the age of 82.



Reverend C. E. Crawford  
By Reverend C. E. Crawford

Reverend C. E. Crawford was born in lower Cleveland County, June 23, 1899. He was reared on the farm of his parents, Mr. and Mrs. J. T. Crawford.

His early educational advantages were very poor in one-teacher schools with a four months session per year. His high school work was done in Boilings Springs Boarding School (now Gardner-Webb Junior College). In the spring of 1920 he entered Wake Forest College as a ministerial Student.

It was during the summer of 1922 that Reverend Mr. Crawford preached his first sermon. He was awarded the Master of Theology Degree in the spring of 1923 upon graduation from the Seminary.

His first pastorate was a field composed of four churches around Bunn, North Carolina. In August of 1937 he was called to the Halifax Baptist Church. He served a field composed of Halifax, Dawsons, and Hobgood, as the home base.

There was a slow but steady growth in all three churches during the seven and a half years Mr. Crawford served as pastor.

Since leaving Halifax County, Mr. Crawford has held pastorates in Duplin, Johnson, Anson Counties. He has been pastor at the Morven Baptist Church, Morven, North Carolina for the past five years.

Reverend C. W. Kreamer  
By Reverend C. W. Kreamer

Born in Baltimore, Maryland and spent the first 20 years of life there. Was raised by the Baptist Children's Aid Society of Maryland.

Attended Grammar School in Maryland and one year of high school before dropping out of school for work. Later when an opportunity to return to school arose, he entered Harrison Chilhowee Baptist Academy at Seymour, Tennessee for four years. Then attended Mars Hill Junior College of Mars Hill, North Carolina for two years. Here during the second year he met June Childs of Concord, New Hampshire who was to become his wife just a year later. One Year was spent in Gordon College of Theology and Missions of Boston, Mass.

Married June Childs of Concord, New Hampshire in summer of 1942 and that fall entered with her in Wake Forest College from which he graduated in 1944.

In May 1944 the Wake Forest Baptist Church ordained him. At that time he was called to a field of churches known as the Fort Barnwell Field near New Bern, North Carolina. This field was served for several months and then the Spring Gardens Church of the field called him to serve them full time. This work was conducted successfully until November, 1945 at which he came to the Halifax Field.

In 1945 at his coming to Halifax, the field was composed of Halifax, Antioch, Community Center, and Ebenezer (near Leggetts.)

Since, the Ebenezer Church was so far away from the Halifax Baptist Church, a change was soon made whereby the Turkey Branch Baptist Church was brought into the field in its place. Then as soon as Halifax Decided to go half-time Turkey Branch was dropped. In 1949 Dawsons Baptist Church replaced Community Center. The Present field remains the same to day.



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Johnson Roger (colored)  
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Halifax, North Carolina  
Neville, Jannie (Colored)  
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Pascal, Dr. George Washington  
WakeForest, North Carolina  
Price, Mrs. Hampton  
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Smith, Reverend R.L. L.  
Union, South Carolina  
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